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Lino-cut by Arati Bose

VISVA-BHARATI NEWS

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FOUR ANNAS

A NOTE ON RABINDRA SANGIT SVARALIPi SAMITI

By Indira Devi Chaudhurani

As it is difficult to answer individually and separately the chorus of protests evoked by the recent publications endorsed by the above Samiti from the very start, perhaps it would save time and trouble if we try, once for all, to explain our position as clearly as possible in a few words.

The Samiti owes its existence to a resolution passed by the Publishing Board of the Visva-Bharati at a meeting held on February 1st, 1947, part of which says : "In view of the urgent demand for, and desirability of the publication of authorised notations of Rabindranath's songs, a Rabindra-Sangit-Svaralipi Board...be formed to prepare, collect, scrutinise and edit such notations....."

As president of the said Board, I can safely say that I and my colleagues who have all had the good fortune of learning his songs directly from Rabindranath and Dinendranath and are well versed in notation are doing our best to publish a standard version of Rabindranath's songs. It is regrettable but I am afraid inevitable under the circumstances, that in so doing we should have to make slight alterations here and there to fall into line with the views of the majority, and thus incur the displeasure of those who swear by the letter of the notations hitherto in vogue.

That such discrepancies should have arisen in course of time even in spite of existing notations is due to the following causes among others : (1) As a nation the habit of learning by ear is so ingrained in us that it is only lately that notation has come into its own. (2) Rabindranath was not used to writing down his own compositions, besides being naturally forgetful of them ; so that he had to depend on others at different times in different places, thus leading to different renderings of the same song sometimes by different persons.

The bulk of Rabindranath's modern music has been transcribed by Dinendranath, and he should certainly be considered an authority on the subject. But the difficulty arises when his version clashes with that of a predecessor no less authoritative in his time.

In all such cases we try to give unto each that which is his due, i. e. to give precedence to the elders while making allowance for the Santiniketan tradition, which cannot be altogether ignored. Sometimes both versions are given.

Suffice it to say, without going into further detail, that our object is to strike a balance between old and new, between Santiniketan and Calcutta.

How far we shall succeed it is too early yet to say. It is not possible to please everybody, but I hope it is not too much to ask Rabindra-music-lovers to co-operate with us by trying to follow our versions as far as possible, with a view to preventing further deviation and deterioration, at the same time, not to account every slight discrepancy to be a heinous sin. Notation is after all but a poor substitute for learning by ear from good mastersingers.

MORE BIRTHDAY CELEBRATIONS

Since the publication of the list under Rabindra Janmotsava in our previous issue we have received further information regarding the observance of the day by various other institutions. A supplementary list is therefore given below although we do not think the list can ever be made complete and exhaustive :

CALCUTTA :

The Fungal Social Service League—Srinanda Sangha.

ELSEWHERE IN BENGAL

Srikhatta : (Sylhet) :—Satischandra Balika Vidyalaya. Phulchand Public High School.

Chattagram (Chittagong) :—Prabartak Asram, Chattagram Sahitya Parishad. Chattagram Sanskritic Sabha.

Noakhali :—Noakhali Town Hall and Rabindra Pathagar. Kazirkhil Gandhi Camp. Chaumahani College.

Maymansinha : (Mymensingh) :—Bajitpur Uchcha Inraji Vidyalaya. Ghatail Dangerous Club.

Jasohar : (Jessore) :—Dhakuria High School.

Navadwip :—Krishnagar Rabindra-Vasar. Krishnanagar Sahitya-Sangiti.

Bardhaman : (Burdwan) :—Burdwan Hospital.

Medinipur : (*Midnapur*) :—Barbaria Hazra Vidyapith. Rabindra-Bharati, Bhavanichakra. Rabindra-Smriti Samiti.

Birbhum :—Bolpur Sab-Peyechhir Asar.

OUTSIDE BENGAL

Assam :—Gandhi Patha-Chakra, Pandu. Pandu Manimela.

Mayurbhanj State :—Udayan, Baripada.

At Patna, a Tagore Week was organised by the local Tagore Week Committee. Programmes of songs and dances got up under the direction of Sailajananda Majumdar and Santidev Ghose were presented at the Lady Stephenson Hall and highly appreciated by the general public. Pandit Hazari-Prasad Dwivedi delivered a speech in which he showed how Rabindranath discovered the embodiment of the highest truth in the common man. He found his god in the midst of day-labourers and the tillers of the soil, the humblest and the lowliest. It is wrong to suppose that Rabindranath wrote only for the elite. The subject matter of his writings was universal and he wrote in a language that can reach all kinds of people. There is no reason therefore why he should not be as familiar to the ordinary man as Kalidas, Tulsidas or Vidyapati.

A Tagore Music Conference was organised in South Calcutta by Dakshinee culture center, an association whose avowed mission is to propagate Rabindra culture, specially through his songs and literature. A four-day programme was arranged consisting of discussions on the various aspects of Rabindranath's songs together with appropriate musical demonstrations and sequences of songs and dances. Pandit Kshitimohan Sen showed how Indian music had evolved through various changes and readjustments as a result of fresh creative endeavour. Rabindranath indeed is the last great exponent of this tradition of creativity, however unwarranted and repugnant his musical adventures might seem to the orthodox school. Dr. Kalidas Nag emphasised the close relationship between the word-appeal and the tune in Rabindranath's songs. Professor Dhurjatiprasad Mukherjee demonstrated the creative insight with which Rabindranath blended and adapted conventional forms of ragas to obtain his most exquisite musical effects. S. Sureshchandra Chakravarty in his discourse on the same theme made interesting observations on the new *tals* or time schemes invented by Rabindranath. The four-day session of the conference in which notable artistes of Calcutta and Santiniketan participated was highly appreciated by all.

NEWS AND NOTES

The academic departments at Santiniketan reopened after the summer vacation on July 1st. With the arrival of teachers and students the asrama rang once again with happy voices.

Once back in Santiniketan, all is well. But the journey could by no means be described as comfortable. The two-mile road from Bolpur to Santiniketan, fallen long since in a disreputable state of disrepair, has now become positively dangerous for all kinds of traffic. We understand that the Works and Buildings department of the Government of West Bengal has sanctioned the construction of a first class metalled road between Bolpur and Santiniketan and that the preliminary survey has already been made. Grateful indeed we are to the West Bengal Government, but we have to say that till the project is actually taken up the road should not be allowed to remain in the present condition, which to say the least, is deplorable.

The Service Board constituted by the Samsad with (1) Hon'ble Justice Sj. Sudhiranjan Das, (2) Sj. Brajakanta Guha, (3) Sj. Apurva Kumar Chanda and (4) Rathindranath Tagore (ex-officio), and entrusted with the work of placing the existing members of staff in the different grades and fixing their salaries, came out with its chief recommendations during the vacation. These recommendations were duly conveyed to the members of the staff early in June. Although implemented in July, the new grades and salaries will take effect as from April 1, 1948.

The following revised grades of service have been sanctioned by the Samsad for all the departments of Visva-Bharati.

| | | | | | | | |
|-------|---|-----|-----|-----|-----|-----|-------------------|
| Grade | A | Rs. | 300 | ... | 25 | ... | 500 |
| " | B | Rs. | 150 | ... | 10 | ... | 210 (selection) |
| | | | 210 | ... | 20 | ... | 350 |
| " | C | Rs. | 120 | ... | 8 | ... | 160 (selection) |
| | | | 160 | ... | 10 | ... | 250 |
| " | D | Rs. | 80 | ... | 5 | ... | 120 (selection) |
| | | | 120 | ... | 8 | ... | 200 |
| " | E | Rs. | 60 | ... | 5 | ... | 90 E. B. |
| | | | 100 | ... | 5 | ... | 130 |
| " | F | Rs. | 35 | ... | 3 | ... | 65 E. B. |
| | | | 65 | ... | 3 | ... | 80 |
| " | G | Rs. | 25 | ... | 3/2 | ... | 40 (selection) |
| | | | 42 | ... | 2 | ... | 50 |

Sj. S. K. Dey, Deputy Director of Agriculture, Western Range, accompanied by Dr. J. K. Basu, Soil Physicist, Bombay, and Dr. M. N. Chakladar, Agricultural Chemist, West Bengal, visited Sriniketan and inspected the Soil Conservation Research Station, the Farm, the Dairy etc. They were out on an intensive tour in West Bengal for the purpose of studying its problems relating to soil, irrigation and crops. We are grateful to Sj. Dey, because, by his kind acquiescence, it was possible to depute some of our Sriniketan Officers, namely the Assistant Secretary, the Botanist and the Economist, to join the Government party in the study tour arranged by them to the districts of Birbhum, Burdwan, Bankura and Midnapore. We believe the valuable experience gained in the course of the tour will be fully utilised by our workers in their work at Sriniketan.

Sj. Suresh Chandra Majumdar of the Anandabazar Patrika and the Hindustan Standard and Secretary All India Rabindra Memorial Fund visited Sriniketan on May 19th. He took keen interest in what he saw and minutely examined the working of the different branches of activity at Sriniketan. The series of articles and editorials which appeared subsequently in the two papers show how favourably he was impressed. It is indeed time that the eminent journalists of our country should begin to take a livelier interest in the activities of Sriniketan which have received much less than their due share of publicity.

We are glad to learn that after a gap of several years of inactivity it has now been possible for the Sriniketan Maternity and Child Welfare Centre to resume its normal activities under the Lady Health Visitor, Mrs. Narayani Sinha. From the number of cases already taken up the importance of such an organisation in a rural welfare scheme seems to have been proved beyond doubt if indeed any proof were needed.

Dr. R. L. Sethi, Agricultural Commissioner to the Government of India came on an official visit to inspect the Soil Conservation Research Work and to discuss the Scheme of Agronomic Development submitted to the I. C. A. R. by Sriniketan. He was deeply impressed by the results achieved in anti-erosion work and his suggestions with regard to certain experiments in the farm are receiving due consideration. We hope Sriniketan will continue to receive valuable advice from Dr. Sethi.

Professor Shivamangal Suman, the eminent Hindi poet and litterateur, spent about two months in the Hindi-Bhavana, preparing under Pandit Hazariprasad Dwivedi his thesis on lyric poetry in Indian literature with special reference to Hindi literature.

We understand that the work undertaken by Ramsingh Tomar of Hindi-Bhavana on the development of Apabhramsa Literature is now well-nigh complete and will shortly be published.

We note with pleasure that an exhibition of paintings by Adhyapaka Benode Behari Mukherjee was held at Savoy in Mussorie. The exhibition remained open from 22nd to 25th June. A representative collection of Sj.

Mukherjee's work consisting of paintings, etching and dry points, woodcuts and pen and pencil sketches was put on view. Landscape, flowers, animals and figures were the subjects dealt with in all the 69 items of work exhibited on the occasion, which served to bring out prominently the chief characteristics of S. Mukherjee's art. In order to mark the occasion, the Herald Weekly of the United Province brought out a special supplement containing a short life sketch of S. Mukherjee and an appraisal of his work. S. Mukherjee's work deserves to be known more widely among the general public. We congratulate the organizers who arranged this exhibition. It is the third time that S. Mukherjee's work has been publicly exhibited, the first two exhibitions having been held in Delhi in 1944, and in Calcutta in 1946.

Meghdut Utsava was performed in Sriniketan on the first day of Ashar. Nature, rendered fresh and fragrant by the first showers of the season, provided an adequate background. The programme of the evening consisted of readings from Meghdut and also from Gurudeva's writings and a selection of Gurudeva's songs suited to the occasion.

Rabindra-Bhavana presented to *Les Amis de Romain Rolland* (Friends of Romain Rolland Society) of Paris, a set of microfilm copies (positive) of the original letters of Romain Rolland to Rabindranath. The present was made through Madame Romain Rolland who in her turn has promised to present to Rabindra-Bhavana a set of micro copies of Rabindranath's letters to Romain Rolland which are in her possession. A complete collection of this correspondence between the two masterminds of the world will undoubtedly be of great cultural interest.

Among the acquisitions of Rabindra-Bhavana during the month of June the following may be mentioned :

A. *Manuscripts of Gurudeva and Letters etc.*

(i) A list of the proposed illustrations of the poem '*Nadi*' in poet's own hand-writing. The illustrations executed by N. Ray are in the Mukul De collection.

From : S. Mukul De

Through : Sobhanlal Ganguli

(ii) (a) One original letter of Gurudeva to Abanindranath.

(b) Nursery Rimes (*chhele Bhulano chhada*) collected by Gurudeva, Abanindranath etc.

From : Silpacharya Abanindranath Tagore

Through : S. Sobhanlal Ganguli.

B. *Books, Programmes etc.*

(i) 'Prayers for the Daily use of Schools' adapted by G. T. Groves from Gurudeva's poems.

From : S. Pulinbihari Sen

(ii) A rare programme of '*Valmiki-Prativa*' with paintings of Abanindranath.

From : S. Mukul De

Through : S. Sobhanlal Ganguli

(iii) The 21th Annual Report (1946-47) of the Nari-Siksha Samiti with

words of blessings from Gurudeva and a piece of news-cutting containing the report of Gurudeva's visit to the Samiti.

From : Visva-Bharati Granthan-Bibhag

(iv) Two programmes of the Rabindra-Sangit Sammilani arranged by Dakshini, Calcutta, during 10th to 15th June.

From : Sm. Puravi Datta.

C. *Miscellaneous*

(i) (a) A black stone bowl with inscriptions presented to Gurudeva by Nandalal Basu on poet's birth-day.

(b) A silver casket on a wooden stand with an address to Gurudeva by the Madras Corporation dated the 20th October 1934.

(c) A metal flower-vase with designs on it presented to Gurudeva by the Armenian community of Persia.

From : Smta. Pratima Devi.

(ii) A cyclostyle copy of the address given to Gurudeva by the inmates of the Asrama on his 56th birth-day and painted by Sj. Nandalal Basu.

From : Sj Mukul De

Through : Sj. Sobhanlal Ganguli

The following were elected members of the Visva-Bharati during the period January to May, 1948 :

Life Members—Indira Devi Chaudhurani, Krishnadhon Gaine, Durga Prasad Chakravarty, Pijush Bala Sen, Devaprasad Sen, Arun Kumar Mukherjee, Ajoy Kumar Ghosh, Sukumar Sen, Jamini Sarkar, Asoke Kumar Chanda, Benoy Ranjan Sen, Mrs. Bhavarani Choudhury, Bharati and Jitendra Singh.

Ordinary Members—T. K. Chidambaranath Mudaliar, Salil Kumar Dutta, Pankaj Kumar Mallick, Susil Kumar Ghose, Ashim Bose, Srimati Rekha Bose, A. R. Annamalai, Brahmachari Ramesvsara, Kalinath Mookherjee, Bibhuti Bhusan Das Gupta, Amitava Guha-Thakurta, Sailendu Sen, Anath Bandhu Roy ; Prahlad Pradhan, Srampical Kuruvilla George, Mrs. Bela Bhattacharjee, Ramendra Mohan Ray, Malina Sen, Bijoy Kumar Chatterjee, Sisir Kumar Sarkar, Mrs. Sunity Gupta, Mrs. Indira Benerjee, Mrs. Mukullata Guha, Premanjan Pal, Bimala Pal, Birendranath Palit, Manasi De, Jagadish Ch. Chatterjee, Bimal Chandra Mookerjee, Upendra Chandra Mallick, Begum Sherifa Naseem Ali, Santwana Sen, Kironasasi Sen, Sunil Choudhuri, Ajoy Kumar Ghosh, Khagendra Chandra Ghosh, Chandra Sekhar Ghosh, Mrs. Supriya Gupta, Birendranath Sen, Mrs. Karuna Saha, Raj Mohan Nath, Gonesh Chandra Mitra, Anil K. Ganguly, Pinaki Prasad Basu, R. K. Arora, Prasanta Banerji, Somen Mitra, Raj Kumar Guha Roy, Kanai Lal Chatterjee, Dwaipayan Sen, Mihir Kumar Dutta, Mohindar Singh Kalsy, Haridas Roy, Sarojindranath Ghosh, Upendranath Bhattacharya, Satya Charan Dey, Pran Kumar Ghosh, Jyotiprasad Sen, Sunil Kumar Ghosh, Nirranjan Prasad Chakravarti, Sudhir

Kumar Roy Chaudhury, Amalendu Sen Gupta, Sisir Kumar Arnab, M. W. H. De Silva, Tilak, Purnima Tagore, Bijoy Krishna Mukherjee, Ashok Hirfalal Kaji, Mrs. A. N. Ray, A. N. Ray, Sailendra Chandra Sen, Sm. Juthika Sen, Sabita Das, Mrs. Nilima Hajra, Pradyot Rai Choudhuri, Pratap Kumar Sen Gupta, Sunil Dey, Sree Haren Ghose, Miss Mira Guha, Asit Sen, Chuny Mukherjee, Nagendra Chandra Goswami, Amiya Kumar Ganguly, Syed Muftaba Ali, Nitya Sundar Banerji, Jyotish Ranjan Banerjee, Durgesh Mohan Neogi, Sheo Sharan Pande, Horace Alexander and Kazi Abdul Wadud.

The following ordinary members have been enrolled as Life Members on payment of the difference to make up Life membership subscription.

Sj. Sachin Deb, Sm. Ranu Deb and Dr. Prabodh Chandra Bagchi.

The results of our Siksha-Bhavana students in the last Intermediate examination have been satisfactory. In Intermediate Arts 21 students appeared of whom 3 passed in the first, 15 in the second and 1 in the third division. Out of 13 students who appeared in Science, 4 passed in the first, 5 in the second and 2 in the third division. We are glad to note that one of our students, Sumitra Talukdar has secured distinction in Botany, standing first in that subject in the University.

We regret to announce the death of one of our Siksha-Bhavana students, ~~Sri~~ Ranjan Bishnu, a day scholar from Bolpur. He was one of the students who appeared this year in the Intermediate Science examination. We convey our condolence to the bereaved family, specially in view of the tragic circumstances under which the death occurred.

J. P. Bhattacharya, Economist, Sriniketan, was deputed to attend the Social Workers' Conference convened by the Government of India at Delhi.

We regret that Kshitish Roy who has been associated with the Visva-Bharati News for many years has to give up its editorship as he has to shift to Vinaya-Palli to take up his duties as the Registrar, Vinaya-Bhavana. The discernment and resourcefulness that Sj. Roy evinced in his work marked him out as a very capable editor.

Editor : Rathindranath Tagore

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VISVA-BHARATI NEWS

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AUGUST, 1948

FOUR ANNAS

ASHAR PURNIMA

On July 20th, the full-moon day of the month of Ashar, the inmates of Santiniketan congregated at the Mandir to pay their tribute of love and appreciation to the memory of the Lord Buddha, who on such a day many centuries back adumbrated the law of cyclic rotation operating in the phenomenal universe. After the chanting of the usual morning prayer by Pandit Kshitimohan Sen who conducted the service, Prof. Tan addressed the congregation. The inauguration of the new faith by the Lord Buddha which provided the occasion for the day's observance, Prof. Tan observed, was not only the most significant event in the history of Buddhism ; its implication was universal and it unravelled for the benefit of all humanity the mystery of creation. The *chakra* referred to in Dharma-chakra-pravartana need not be looked upon merely as the formal symbol of Buddhism. The *chakra* or wheel indeed symbolises the rhythmic motion of the Universe. Cyclic progression is the invariable law governing everything that is, human life as much as the heavenly bodies that move in eternal space. The wheel of truth moves on for ever.

Physical existence, continued Prof. Tan, is only a temporary phase. Under the surface which presents a never-ceasing succession of fleeting appearances, there is the flow of eternal life. But we forget this truth. This our forgetfulness leads to endless suffering and we grope in vain to find out the path of deliverance. Suffering looms large with its hideous forms of disease and death, misery and misfortune. It was the Lord Buddha who indicated the way out by revealing the true character of phenomenal change which he incorporated in the formal emblem of Buddhism, the wheel of truth. Emperor Asoka, a devoted disciple of Buddha, had this wheel inscribed on his royal banner. Even today Sarnath bears this symbol of truth.

"A special significance", said Prof Tan, "attaches to the observance of this day at Santiniketan. Deliverance through attainment of truth is also the mission and message of Santiniketan. Let us all do our best to serve the cause of peace which alone can save us".

'Mad with the rage of violence is this miserable world of ours.' The famous song of Gurudeva evoked the image of the Buddha—free, serene, secure in wisdom, tenderly effulgent with infinite compassion.

NEWS AND NOTES

It is not only the major Powers of the world and the big political and industrial organisations which have committed themselves to the policy of mutual recrimination and violence, even the private life of the common man betrays symptoms of mistrust and malevolence—said Dr. Rajendraprasad in the course of a radio talk delivered on July 19th from New Delhi, bearing on the World Pacifists' Conference to be held in India in January 1949. Dr. Rajendraprasad described the moral degeneration that seems to have set in all over the world. Nothing can continue to exist, he averred, except on the foundation of truth. And yet we find today that man has suffered his inner vision, the light of his conscience to be totally eclipsed by selfishness and hatred. If we do not mend our ways in time, there is no doubt that our senseless bickerings will lead us to our destruction.

Pacifists all over the world, the Rastrapati added, view with increasing concern this growing menace to human peace and happiness. They are more certain today than ever before that individual and local peace efforts would avail nothing and that immediately they must unite under a world organisation and decide on a definite course of action. The venue of the proposed conference will be Santiniketan, as its founder, Rabindranath Tagore had cherished world-peace as a life-long mission. Among the personnel of the conference there will be twenty-five persons from among the associates and fellow-workers of Gandhiji and about forty-five members from different countries of the world.

We are very glad to understand that the Government of West Bengal have decided to award three Rabindra Memorial prizes of the value of Rs. 5,000 each for valuable literary work every year in memory of the poet. A committee of experts to judge the merits of such works is likely to be appointed by the Government very soon.

The Academy of Fine Arts, Calcutta, arranged under the leadership of its President, Lady Ranu Mookherjee, to pay homage to Acharya Abanindranath Tagore, the great master and exponent of Indian art on July 20th, at his Baranagore residence. An address embossed on a silver plate was presented to Abanindranath by Lady Mookherjee. In reply to the address the Acharya recalled the conditions under which he himself had his early training in Art. Foreign standards of art held undisputed sway in those days. And yet the Indian Art movement happily ran its own course. Dr. Abanindranath incidentally mentioned the dependence of our country on foreign countries with regard to the supply of art materials. Immediate steps should be taken, he urged, to start our own industries for the production of these materials.

The matriculation results of our boys this year have been quite satisfactory. The Patha-Bhavana sent up 7 students for the examination, all of whom passed, 3 in the first division and 2 in the second. Pradyot Bhanja, Purabi Dutta and Supriya Guha passed in the first division. The other successful students are Dilip Kumar Banerjee, Mrinmay Mitra, Shivani Guha and Sumitendranath Tagore.

We understand from a statement issued by the Secretary, Visva-Bharati Loke-Siksha Samsad that the Loke-Siksha examinations this year will commence from September 4th. The Prathamiki, Adya and Antya examinations will commence simultaneously on that date, and the other three examinations viz., Aksharika, Probeshika and Madhya will be held simultaneously on and from September 8th.

Dr. P. Narasimhaya, Secretary, University Grants Commission, Union Government, paid a visit to Santiniketan in July. He examined the different departments with keen interest. In the course of an impromptu talk in the fourth-year English class of the Siksha-Bhavana, Dr. Narasimhaya exhorted the students to remember that stupendous changes have taken place in the country which demand a new integration of our mental powers. The students of Santiniketan, Dr. Narasimhaya believed, were being educated under the most favourable conditions. They owed it to themselves and to Santiniketan to make the best of their opportunities.

On July 11th and 12th an exhibition was arranged at Havell Hall of the recent works of the well-known artist Sj. Sudhir Khastgir, who is an ex-student of Visva-Bharati and at present the Principal of the Doon School of Art, Dehra Dun. The exhibition was largely attended and highly appreciated by all. Nandalal Bose made the following observation regarding its nature and quality : Among the younger artists of India to-day Sri Khastgir has carved out a place all his own as one of the pioneers of the modern art movement in the country. Prolific in production, Sri Khastgir is always experimenting with colours and forms. His aspiration to achieve a dynamic quality is evident from the exhibits. He is one of the few artists in India who have tried to express themselves through media other than painting, e.g. sculpture, wood-engraving etc.

There were two other exhibitions in the Havell Hall apart from the Khastgir exhibition already mentioned. One of these was held on the occasion of the visit of the Chinese Consulate staff and showed a collection of Chinese pictures,

Mr. E. B. Havell's pictures and certain paintings by Kala-Bhavana ex-students. The other showed about 75 pictures by the Chinese artist Miss Yan Wan Shan, whose daring experiments and remarkable achievements in synthetising past tradition with the modern spirit deserve the notice of all Indian artists who are working towards the same end.

We welcome with pleasure a new book in the Visva-Bharati Granthamala series. Aniya Kumar Sen's research work on Rabindranath as a poet of Nature has just been published by Visva-Bharati under the title *Prakritir Kavi Rabindranath*. The book containing 244 pages and quite decently got up has been priced at Rs. 3/- only. The book has been divided into five sections, the first of which is the most significant as it deals with the nature and extent of Gurudeva's genius as a poet of Nature in relation to other eminent Nature-poets of the world. The second section sets forth the poetic elements in the work of Gurudeva's immediate predecessors which anticipate some aspects of his own poetry. The following sections trace the many-sided development of Rabindranath's Nature poetry from his earliest writings down to his latest achievements.

Among the notable visitors to Sriniketan during the month of July were Madame A. Francois-Marsal, Monsieur Jean Chesneaux, Monsieur Raymond Neuville—professors of the French college and University, Sanghai; Mr. P. Narasimhaya, Secretary, University Grants Commission, Government of India; and Mr. S. Y. Lin, Fishery Expert to the Government of China. All of them paid the highest tributes to the ideals set up by Gurudeva and praised the work done by the institute.

There were two meetings in honour of the memory of Late Kantichandra Ghosh, one organised by Siksha-Bhavana students at Dwarik, the other by Sahityika under the presidentship of Sj. Jnanendranath Chattopadhyaya. The various qualities which had endeared Kantichandra to the inmates of the Asrama were lovingly recounted by Khagendranath Bhattacharya at the Siksha-Bhavana meeting and Nirmalchandra Chattopadhyaya, Mufazzal Haider and Sj. Jnanendranath Chattopadhyaya at the Sahityika meeting.

Editor : Rathindranath Tagore

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FOUR ANNAS

SRAVANA 22nd

The seventh death anniversary of Gurudeva was observed with due solemnity on August 7th. The early morning Vaitalik was followed by a Mandir service. Pandit Kshitimohan Sen who conducted the service explained how Gurudeva looked upon Death, and, therefore, how we should look upon his death. Death never held any terror for him. It was not a negation of the life-process, but just a renewal ; not an abrupt break in the cycle of movements, but an extension of its amplitude. The mission of great men in this world is to rise to a maximum awareness of truth and joy which constitute the reality of that which is. It is by their wide-awakeness, their ever-widening perspective of vision, that they seek, in life, to lay bare the core of its mystery. In their death they fulfil the self-same mission by throwing open the gateway of the unknown, as though to let their survivors have a glimpse of the great Beyond. Gurudeva indeed had frequent visions of it. The songs chosen for this day's service would illustrate how his spiritual expedition into the Infinite had revealed to him not a shadow of death, disaster or disharmony, how again he could see the immortals across what appeared to be the sea of death.

Pandit Sen mentioned some of his personal reminiscences of Gurudeva to show how he had perfectly attuned himself to death towards the end of his days. He received death as a supreme liberating force. Once in these last days, while convalescing after a severe attack of illness, he expressed his utter inability to take interest in the problems of mundane existence. His mind seemed to him to have been wholly extricated from the meshes of worldly life. Disengaged from the world-context, his soul stood in a happy poise before the prospect of an endless journey, ready to take its last flight into the unknown. 'It is like Pankouri, the water-bird', the poet himself explained, 'which rises, at nightfall, on wings outspread, leaving behind the mud and waters where it had spent the live-long day swimming and diving.'

'This is how the breach between life and death can be bridged over,' added Pandit Sen, 'how मृत्युरात्मा भवति—death itself lives as truth, as a part and parcel of life. We should be able to view Gurudeva's death as a living reality guiding and inspiring us even as his life had done.'

Briksha-ropana, the memorial tree-planting ceremony was celebrated in the afternoon at Vinaya-Bhavana. Young children planted the saplings and Kshatis Roy recited one of Gurudeva's poems suited to the occasion.

HALAKARSHANA

The annual Halakarshana festival of Sriniketan was celebrated on August 14th morning at the Mela ground with due ceremony. The Hon'ble Sri Jadabendranath Panja, Minister, Agriculture Department, Government of Bengal, presided over the function. A procession of the staff and students of Sriniketan, workers from rural areas and Santal Brati-Balakas come singing the famous Rabindra-song Go backye, listen to the call of the soil. Clad in saffron, they entered the enclosure carrying agricultural implements and flowers, fruits and vegetables grown in the farm. Two stately-looking bullocks that brought up the rear completed the pageant. After the recital of vedic invocation of Mother Earth by Pandit Kshitimohan Sen, S. Rathindranath Tagore welcomed the minister, complimenting him on his service to the country and intimate knowledge of rural problems. Explaining the aim of Sriniketan, S. Tagore pointed out how more than forty years back the poet had spoken fervently on village work at the Patna session of the Vangiya Pradeshik Samiti. His urgent call went unheeded by our countrymen at that time. After some experimentation in his own zemindary the poet finally started work at Sriniketan 26 years back. S. Tagore read passages from another article by the poet in which he had asserted that the truth embodied in the Institution at Sriniketan could not but live and grow inspite of all opposition and indifference and that it was ultimately the duty and privilege of his countrymen to take up this work and carry it on to its logical end.

S. Panja performed the chief ritual by driving the plough which went furrowing through the decorative designs on the ground. The minister referred in his address to the romantic history of the first discovery of agriculture and the rituals that had grown round agricultural operations in countries all over the world. Bengal villages had their Hala-Punyaha festival similar to the Halakarshana ceremony of Sriniketan, Dak Samkranti which marked the appearance of the first ears of corn and Nabanna. But still agriculture continued to be despised and avoided by the educated class as low work. The poet wanted people to realise the urgency, beauty and even the sanctity of these operations which make for life and prosperity. Improvement of agricultural conditions, observed S. Panja, depended as much on the quality of cattle as on that of land. Mixed farming, that is simultaneous attention to land and livestock, was the only effective way. Referring to the special difficulties of Burdwan and Birbhum, the minister said that the Mor and Damodar valley projects might yield relief very soon. But the averseness of local people to all sorts of work involving labour was a serious handicap seeing that progress must depend on ready availability of labour. S. Panja hoped and prayed that, although carried on on a small scale, the Sriniketan ideal of rural work would spread all over the country.

SHILPA-GURU ABANINDRANATH'S BIRTHDAY

To mark the birth-day of Shilpa-guru Abanindranath, a meeting was held on August 27th, at Havell Hall, where an exhibition of the Master's pictures were on view. A number of Gurudeva's autumn songs constituted the musical background of the function.

Rathindranath Tagore, who spoke first, recalled the exhilarating atmosphere of ceaseless art activity in which he found the three artist brothers, Gaganendranath, Samarendranath and Abanindranath immersed, when he returned home after the completion of his scientific studies in America. With them the scope of art was co-extensive with all their life-activities. It left its impress on every thing around them or associated with them—articles of furniture, interior decoration, book-production, stage-decoration or selection of costumes. It was with them and specially with Abanindranath a new way of life which spelled freedom from cultural domination by a foreign government, freedom from the drabness of mere conventionality. In this sense, Abanindranath deserves to be placed among the great emancipators of the soul of India.

Nandalal Bose gave an account of Abanindranath as a man and teacher with reference to his own early days of discipleship under him. He found the Master gifted with an uncommon power of imbibing the spirit working behind and inspiring every form of art. But his genius lay in his stupendous power of imaginative contemplation and synthesis. His inspiration was unique and inexhaustible and it has found a richly varied expression in his work. In fact his genius in many of its characteristic traits resembles that of Gurudeva and he may be said to have done for Indian Art what Gurudeva has done for Indian literature.

Pandit Kshitimohan Sen said, referring to Abanindranath's child-like simplicity and joyousness, that he showed all the signs of the creator as depicted in the Upanishads. Self-expression is his Sadhana, his chosen form of worship. By revealing himself he has revealed India to the world.

Rathindranath Tagore, Karma-Sachiva, conveyed to Abanindranath the love and respect of the inmates of the Asrama, in the following letter :—On the occasion of the completion of the seventy-fifth year of your life, I offer, in behalf of the inmates of Santiniketan, their respectful obeisance to you. It was you who guided the Asrama for a fairly long period after the passing away of the Asrama-Guru with your loving suggestions and advice. It is through your personal inspiration and the efforts of successive generations of your disciples that Santiniketan now incorporates one of the most important centres for the furtherance of the Renaissance in Indian Art that you set afoot. On this auspicious day, we gratefully remember the numerous ties of varied and fruitful experience that bind us together and pray for your blessings.

RABINDRA SAPTAHA

By M. Haider Chaudhury

The Rabindra Week, organised as usual by the Rabindra-Bhavana, commenced from August 8th. Rathindranath Tagore inaugurated this year's programme with his reminiscences of the earliest days of the Asrama. The poet had no faith in the current system of education, the speaker recalled, and eager to have his children educated in a more congenial atmosphere, he hit upon the idea of starting a school of his own at Santiniketan. He raised the necessary fund by disposing of his personal belongings and a house at Puri and finally his wife's ornaments. Nor were students forthcoming. The speaker was one of the five students with whom the school was started. But the Poet had received the blessings of the Maharshi who had predicted that one day numerous people would gravitate towards Santiniketan and make it a centre of rich human activity. The prediction has undoubtedly been fulfilled. S. Tagore remembered that in spite of the austere setting of the Brahmacharyasrama and all the hardships that it entailed, he had shared with the other students a life of joyous adventure. Santiniketan has, since that day, taken great strides towards its fulfilment, observed S. Tagore, but it would come to nothing unless the core of inspiration that had brought the Asrama into existence was jealously cherished by all.

Upendrakumar Das spoke on the Asrama School, the Tapovana ideal in which it had originated and the Visva-Bharati idea which gave it its final shape as an international institution. S. Das spoke at some length on the significance of Brahmacharya—voluntary self-restraint, and on the basic principle of love and fellowship which finds natural expression in the genial student-teacher relationship which contributes largely to the beauty and richness of Santiniketan community life. Visva-Bharati indeed had no other mission than to make this experience of union in love and understanding accessible to all.

Gurudeva's inspiration never flagged or faltered till the very end of his days, said Sisir Kumar Ghosh speaking on the latter poems of the Poet. There was something like a seasonal change in the nature of his creative activity, the intensity of which however never waned. The last phase of his poetry, S. Ghosh held, was characterised by a brooding and self-critical contemplativeness, a feeling of loneliness and a new sense of mystery. A reader looking for mere emotional excitement or even the usual geniality of the poet's earlier poetry would be baffled by the poet's restraint. The only compensation might be the series of pictures and images, which however are conceived and executed in a strange spirit of detachment. But nobody possessing a deeper realisation of the values of life and art would fail to detect the depth and sublimity of Vedic utterance in many of these poems.

Benode Behari Mukherjee analysed in his lecture on Gurudeva's Pictures and Poetry, the close relationship between the two forms of the poet's creative

activities. These reacted on, and to some extent, shaped each other. During the period from 1920 to 1930 the poet's mental attitude seemed to have undergone a striking change. From a world of self-expression he had now emerged into a world of forms, of gestures. A sense of the rhythm of line-movement evolved into a sense of static shapes, quite meaningless in the beginning but gradually bearing strange resemblances to shapes and gestures in life and nature. A similar tendency is apparent in the literary products of this period. The definitely architectonic structure of the novel *Yogayog*, the predominance of images and epigrams in his poetry and prose in general, the difference between the conception of the King in *Red Oleanders* and that of the earlier King in *King of Dark Chamber*—all this bears testimony to the influence of his art-activity on his writings. After 1930 however there was another change. The poet reverted to subjectivism but with a difference. He now emotionalised form. His last pictures seem to emerge out of their world of meaningless existence into the world of meaning and human significance. But along with that one can see a strange passion for a lusty display of colours, which indeed may have marked the beginning of another phase.

Amiya Kumar Sen spoke on Life and Rabindra literature. He was the poet of the world, the speaker argued, and he never failed to respond either to Nature and her ever-new manifestations or to Man and his perennial problems. Intense poetic inspiration vied in his life with an equally intense urge for action. Nothing of human significance happened in Bengal or in India, or for the matter of that in the world, which did not stimulate him into thought and action. His literature therefore reflects every phase of his life-long activities. It serves also as an index of the trends of world-thought and his reactions to them. Towards the end of his life, he indeed functioned as a leader of world-thought and a sponsor of all progressive organisations and activities. Not satisfied with what he could make people do by inspiring them through his writings, he himself took up the work of reform and reconstruction for which he started his two institutions, Santiniketan and Sriniketan.

The Religion of Rabindranath was the subject of Benoy Gopal Roy's discourse. First he traced the development of Rabindranath's religious ideas historically. In the first stage he was a staunch member of the Brahma sect and eagerly sought to expose and destroy the inertia, superstition and perversion that had accumulated under the protection of orthodox Hinduism. But the poet soon emerged out of this position and attempted to bring about a synthesis of all religions. But the last phase, which took shape during the Santiniketan period of his life was even more broad-based than the former in its breadth of understanding and wideness of sympathies. His thoughts found regular expression in the sermons he delivered at Mandir service which were

later collected in the book Santiniketan. His Religion of Man embodies his latest and noblest thoughts on religion. Next, discussing the philosophical implications of Rabindranath's views, S. Roy said that he believed in a Power, self-existent and sentient, which manifested itself in Ananda or bliss. He had no faith in Sankara's Advaitism but leaned rather towards Visistadvaitabada. Even though he never professed a religious creed, he had in this sense of dualism a rich source of poetic inspiration.

On the second day of the week, August 9th, a programme of songs and recitations showing the development of Gurudeva's thoughts and sentiments relating to nationalism was arranged by students. The week ended with a musical soiree representing the Poet's reactions to the season of rains, arranged by Smt. Indira Devi Chowdhurani in behalf of the Mohila Samiti. Adhyapaka Probodh Chandra Sen, the chief organiser, contributed largely to the success of the week by helping the audience, with short introductory remarks, to view the subject under discussion every evening in its true perspective.

NEWS AND NOTES

On August 15th, Santiniketan celebrated Independence Day with due solemnity. The inmates of the Asrama assembled at Gourprangana a little after the morning Baitalik. Indira Devichowdhurani read the oath of allegiance and hoisted the flag. Pandit Kshitimohan Sen recited Vedic verses bearing on the spirit of Freedom and its manifestation in man's urge for self-expression. Janaganamana and Vande Mataram were sung along with other Rabindra-songs suited to the occasion.

The flag was taken down at an afternoon function after which an exhibition football match with a visiting team was arranged. The day's celebrations ended with a programme of Gurudeva's national songs arranged at Sinha-Sadan in the evening.

Varsha-Mangal was celebrated on August 24th with a programme of songs and dances in the evening at the Library Verandah. Most of the items and specially two solo songs were highly appreciated.

Rathindranath Tagore, Karma-Sachiva; has issued the following statement to the Press : Some correspondence has recently appeared in the press with

regard to the proposal for making the Visva-Bharati a chartered University. We have also received letters from members of the Visva-Bharati on the matter. It appears from these that there has been some apprehension that once the Visva-Bharati is given a charter it would lose its independence and uniqueness of character. On behalf of the Governing Body of the Visva-Bharati I want to assure the public that we are only trying to secure a legal status for the Visva-Bharati as a University without in any way sacrificing the essential principles of the Asrama or any of its traditions.

We understand that Prof. Tan Yun-Shan of China-Bhavana, has been awarded the Victory medal by the National Government of China in appreciation of the brilliant work done by him towards the advancement of Sino-Indian relations. Prof. Tan undoubtedly deserves this great honour. It is highly gratifying that one of the chief aims of Visva-Bharati, namely promotion of international fellowship and understanding, is being so ably carried out by our Professor.

Our B. A. results this year have been quite satisfactory. Out of 19 candidates sent up by the Siksha-Bhavana, 15 have passed and 3 have been allowed to sit for the forthcoming compartmental examination. Among the successful students 7 have secured 2nd class honours in the subjects offered by them and 1 has passed with distinction, as shown below.

Economics Honours—Anita Sen, Chitra Bagchi and Sobhankumar Mukherjee. Bengali Honours—Amitabha De Chaudhuri, Bibhas Chowdhuri, Nirmalkanti Chakravarty and Sushima Dasgupta, Distinction—Saktisankar Ghosh.

We congratulate Sri. G. Ramachandran and Dr. A. M. Malek, two of our distinguished ex-students on their having been appointed as ministers, the former under Travancore State and the latter under Eastern Pakistan Government. We wish them all success in their new spheres of activity.

The following five students of Santiniketan all of whom are holders of the Kala-Bhavana diploma have been appointed as art teachers during July last in places noted against their names. Prativa Sen Gupta—Lady Irwin College,

Delhi. Monorama Mitra—Vocational Training Centre, Kurukshetra. Sudhindra Gupta—Vocational Training Centre, Kurukshetra. Mira Chattopadhyaya—School at Allahabad. Abanikumar Sinha—Rajghat Montessori School, Benares.

Panchanan Mandal received from the gentlemen mentioned below the Mss. noted against their names for use and preservation in our Library. We are grateful to them for this valuable contribution to our Mss. section.

Hari Charan Bandyopadhyaya :—Satyanarayana Lila—V. B. Mss. no. 89 : it is his own work.

Prabhat Kumar Mukhopadhyaya, Jogir Gan by Dina Nath—V. B. Mss. no. 1044 ; collected from Silaidaha, Pabna.

Hemendranath Palit :—Subhankari—V. B. Mss. no. 1045 ; along with 66 Baul songs and a list of 1142 Mss. in Sanskrit and Bengali ; collected from Bankura.

We understand from a report sent by the Ceylon branch of the Santiniketan Ashramika Sangha that they arranged a meeting on August 7th to commemorate the 7th death Anniversary of Gurudeva. Mrs. Esme Wilmot A. Perera, who presided, exhorted all the ex-students of Santiniketan in Ceylon to come together and pay homage to Gurudeva not only by words but by organised action.

A similar memorial function was also held under the auspices of Sri Palli, Horana, Ceylon. Gurudeva is claimed to have named this institution and laid its foundation stone during his visit in 1934. Addressing the meeting Sri Swraseena Weerakoon said, 'It was at Sri Palli that Gurudeva first saw Kandyan Dancing. His appreciation of this dance form led to its revival and we began to take a greater interest in what was essentially our heritage. His visit to Ceylon in 1934 was the prelude to a great renaissance of Ceylon's own music, dancing and Art forms. Today, fourteen years after his visit and seven years after his death, Ceylon has recovered her self-respect both culturally and politically'.

Editor : Rathindranath Tagore

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VISVA-BHARATI NEWS

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JAYPRAKASH AT SANTINIKETAN

On September 13th, Sri Jayprakash Narain, the socialist leader came to Santiniketan on a one-day visit accompanied by his wife Sm. Prabhavati Narain and Sri Gangacharan Sinha. Smt. Sushila Pai, General Secretary, All-India Kasturba Memorial Fund, also arrived on that day. Arrangements were made to enable the distinguished visitors to visit the important departments at Santiniketan and Sriniketan within the short time at their disposal. Sri Narain was greatly impressed by the serene and peaceful atmosphere of Santiniketan. 'Santiniketan is sacred, a place of pilgrimage', he observed. It was to him a matter for lasting regret, he said, that it had not been possible for him to come to Santiniketan during the Poet's life-time. He took special interest in the rural welfare activities at Sriniketan.

Speaking before the students and workers of Sriniketan who assembled that afternoon to meet him, Sri Narain said, 'I am glad to be at Sriniketan and to see the place of which I have heard so much. I have come here to know and learn and appreciate the work you have been doing'. He continued, referring to the present political situation in India, 'When we were struggling for independence, each one of us was busy in his or her particular sphere of activity, but the immediate objective was the same for all of us. After the achievement of our political freedom, however, the perspective has changed. We have now fallen apart. The problem of national reconstruction has therefore become more difficult than ever. And it is this crucial problem which you, the workers of Sriniketan, have devoted yourselves to solve.'

'India is a land of villages', proceeded Sri Narain, 'of very poor and helpless villages. But we had never cared to give a single thought to the villages and villagers till Gandhiji came and taught us by his own example to view the problems of village life seriously. But even in this field, Gurudeva was the pioneer. He saw that national reconstruction must depend on the reconstruction

of village life, which should, before everything else, be extricated from the shackles of a foreign domination which had forced an artificial economy on the rural society and thus destroyed the old balance and equilibrium. The first step therefore was to go to villages, live among the villagers and study the problem of their life with sympathy and vision. This perhaps was the aim that led him to establish Sriniketan.'

Sri Narain pointed out the defects of the present system of village administration and observed that the policy recently adopted by the Government of India to revive the Panchayat system was not at all well-conceived. 'What is wanted', he said, 'is a system in which villages will become autonomous units directing the State through their Panchayats.'

Sri Jayprakash Narain, addressing that evening another meeting at Santiniketan, described the two sets of problems that India had now to face, one consequent upon the division of India which, in his opinion, amounted to a division of freedom, and the other due to the anomalous and still undecided position of India in the sphere of international politics. Mere complacency on our part might indeed be fatal for the future security and status of this new-born state, he said.

Sri Narain held that the independence we have won means nothing more than freedom from foreign domination and that real political and economic freedom of the people had still to be achieved. This could only be done through socialism—not necessarily of the soviet type—rather a kind of socialism suited to the genius of India and based on its best traditions of love and brotherhood.

The new social order and human values envisaged by a socialist like himself, said the socialist leader, had much in common with Gurudeva's vision. Many of the desirable conditions of a full and rich life that the rest of India would have to struggle long to secure were already existing at Santiniketan. 'We are following in your footsteps,' he said, 'and the ideals of universal brotherhood and international amity which you have set before yourselves are also most dear to a socialist's heart. Santiniketan should continue to teach the people the meaning of life and demonstrate to them the value and significance of a social life based on human fellowship.'

NEWS AND NOTES

Autumn this year had very little chance of exhibiting its wonted graces and splendours because of frequent spells of bad weather. Belated showers and occasional squalls continued throughout September, during the days of the Puja in October, and after about a fortnight's interval have now broken out again in early November.

Contrary to their usual practice the students of our different departments did not show much eagerness for dramatic performances on the eve of the last autumn vacation. A fancy-dress show was arranged by Santiniketan students towards the end of September. Some of the features were quite interesting. A Jatra performance of Lambakarna—a dramatic version of Sj. Rajsekhar Basu's humorous story by Abanindranath—was the only dramatic entertainment offered and this was arranged by Sahityika. The performance was delightful. Among the actors, most of whom were successful, Sobhanlal Ganguli deserves special notice.

The real holiday note was struck however by the Ananda Bazar which was held at Gour Prangana on October 1st. The weather was not favourable, but that did not prevent the various restaurants, stalls and shops being set up within a couple of hours, the coloured Saris and screens that were used to cover the roofs and walls of these flimsy structures flapping merrily in defiance of weather conditions. A stall of masks and clay figures arranged by Vinaya-Bhavana students attracted notice. Kala-Bhavana students arranged a show at Sinha-Sadan, which combined certain features of marionette performance with burlesque. It was quite interesting though not so brilliant as the marionette show arranged by Kala-Bhavana students on a similar occasion last year. The total amount of profit, about Rs. 340/- has been made over to the Students' Fund earmarked for charitable purposes.

The academic departments at Santiniketan and Sriniketan closed for the autumn vacation on October 4th and are due to reopen on November 8th. Both Santiniketan office and General office remained closed from October 7th to October 21st, both days inclusive.

Mahatma Gandhi's birthday was celebrated with due solemnity on October 2nd. The flag was hoisted at Gourprangana in the morning and a meeting held in Sinhasadan in the afternoon. Those who spoke on the occasion on Mahatmaji's life and work included Hajari Prasad Dwivedi, who presided, Hirendranath Dutt, S. K. George and Prabodh chandra Sen.

Distinguished among the visiting football teams during September were Mohan Bagan and East Bengal. Mohan Bagan Veterans played a friendly match on September 12th. with the Santiniketan Students' team on Santiniketan ground. Huge crowds gathered on all sides of the ground to witness the game, which, however, did not offer much excitement and resulted in a goalless draw. More interesting was the match played at Sriniketan on September 17th. between East Bengal (full team) and the Visva-Bharati Eleven. Both the teams played resolutely and well and the Visva-Bharati team, after having offered sustained resistance till the end, lost by 2 goals to 1.

We understand from Hiru C. Shah and Krishnasree Mitra, Joint Secretaries, Santiniketan Gandhi Memorial Fund Committee, that the sum of Rs. 944-4-0, which was the total amount of local collections by student volunteers, has been sent, in two instalments, to the Secretary, Bengal Provincial Gandhi National Memorial Fund Committee.

Among important visitors during the month of September were Dr. D. M. Sen, Education Secretary to the Government of West Bengal and Dr. S. Dutt, Director of Public Instruction, who came on an official visit. After spending a day at Santiniketan they visited Sriniketan on September 19th. The proposed extension of the Siksha-charcha Bhavana, we understand, received their consideration.

The following workers have left Visva-Bharati service since July last : Benode Behari Mukherjee, Kala-Bhavana ; Sukhamay Chatterjee, Siksha-Bhavana ; M. Abul Kashem Adamuddin, Islamic studies ; Ajoy Kumar Mitra, Santiniketan Office ; Shambhunath Roy, Santiniketan Upkeep ; Girindramohan Chaudhury and Bilwamangal Bhattacharya, Patha-Bhavana.

We welcome the following persons who have been appointed, since July

last, to different posts at Santiniketan and Sriniketan : Chandrasekharan Nayar, Upadhyaya, Katha-Kali dance, Sangit-Bhavana ; Uma Ghosh, Upadhyaya, History, Patha-Bhavana ; Subimal Pal, Upadhyaya, Politics, Siksha-Bhavana ; Subodh Chandra Narayan Choudhury, Physical Instructor ; Hariprasanna Mitra, Santiniketan office ; Gobinda Chandra Giri, Santiniketan Hospital ; Sibabrata Majumdar and Amarkrishna Pal, both Junior Field Assistants, Economic Research Department, Sriniketan ; Khangendra Nath Chatterjee, Assistant Librarian-cum-curator, Sriniketan Library ; Sudhangsu Kisor Sen Gupta, Farm Manager ; Manindra Nath Das, Agricultural Extension Worker and Gobinda-pada Roy Chowdhury, Compounder, Sriniketan Dispensary.

Independence Day was observed by the Visva-Bharati Granthana-Bibhag at Jorasanko Office on August 15th. The flag was hoisted by Charu-chandra Bhattacharya, Granthana-Sachiva, who exhorted his colleagues to remember on this solemn occasion those of our fellow countrymen who had laid down their lives for the achievement of India's independence. The function ended with a social gathering of the members of the staff.

Rathindranath Tagore, Karma-Sachiva, Visva-Bharati, will complete the sixtieth year of his life on November 27th. It has been decided at a meeting of the Samsad to celebrate his sixtieth birthday in a fitting manner and a committee has been appointed to make necessary preparations.

Bejoya Sammilani is a pleasant and convenient function which makes the observance of the ceremony of mutual greetings so much easier. Having been arranged during last several years, it had almost come to be looked upon as a regular feature of the autumn holidays. It is to be regretted that this year it was dropped, presumably for want of persons who could take the necessary initiative.

House accommodation, residential and public, has been quite inadequate at Santiniketan for many years past. With the growth of the Asrama and the extension of its activities in many new directions, this problem has become increasingly serious. Even when the necessary funds were available, construction work suffered a good deal for want of supply of requisite building materials. It is therefore specially gratifying to note that some at least of the buildings

envisaged in the Visva-Bharati scheme have already been completed, notable among which are the extensions of the Sangit-Bhavana and Sri-Bhavana buildings, a number of new staff quarters near Ratan-Kuthi and a bachelors' quarters on the western side of the play ground. The proposed repair and extension of old residential buildings in Nichu-Bangla and Gurupalli areas have also been started. It can now be reasonably hoped that before long our problem of accommodation will be solved to a considerable extent.

The want of a suitable place where the workers of Santiniketan can meet in the evening for relaxation and social recreations has long been felt. To meet this need it was suggested by Rathindranath Tagore sometime back that the ground-floor rooms of Udayana could be used for the purpose. The suggestion was gladly accepted by the workers and the evening gatherings at Udayana, specially on Sundays, constituted a new and interesting feature of social life at Santiniketan. It will be resumed, we trust, with unabated vigour after the holidays.

We understand that in response to an appeal from the Management of the Santiniketan Samavaya Bhandar, the sum of Rs. 10,000/- has been advanced to the Bhandar by Visva-Bharati. The Samavaya Bhandar, constituted though it is as a registered Co-operative Society, happens by virtue of its position and the nature and scope of its work to be intimately connected with Visva-Bharati. This kind gesture of the Samsad in sanctioning the loan will serve, we believe, as an encouragement to the Management of the Bhandar and help them in improving its efficiency.

We have received from Gita-Bitan, 155 Russa Road, Calcutta, its Annual Report for 1947 and a booklet containing the prospectus and courses of study of the two schools under its management, the Gita-Bitan Sikshayatan which teaches Rabindra sangit, instrumental music and dancing and the Sangit-Bharati which teaches Indian classical music. A historical account of the origin and development of the Society, incorporated in the body of the Report, shows that the Society was founded in 1941, shortly after Gurudeva's death, with a view to perpetrating the Poet's memory by preserving and propagating Rabindra culture in general and the authentic tradition of Rabindra Sangit in particular. While there are two distinguished members of the Visva-Bharati staff on the Executive Committee of the Society, Sita Indira Devi Chowdhurani as President and Sailajaranjan Majumdar as an ordinary member, there is quite a good number of persons who were formerly connected with the Visva-Bharati or

intimately associated with the tradition of Rabindra-Sangit. S. Prabhatchandra Gupta, formerly adhyapaka, Visva-Bharati, happens to be the General Secretary of the Society and S. Anadikumar Dastidar the Principal of the school for Rabindra-Sangit.

We understand that the Society, besides maintaining the two schools of music, maintains a cultural centre known as Gitabitān Sammilani, runs a publishing department and periodically arranges musical soirees, dramatic performances and similar other social functions. The functions arranged by the Society since its inception are many and varied in their nature, showing the initiative and ingenuity of the organisers. The two schools appear to be quite prosperous and there can be no doubt that the School for Rabindra songs is serving the cause of Rabindra culture well by fulfilling at least a part of the genuine and ever-increasing demand in the city for correct guidance in Rabindra Sangit. The General Secretary hopes that 'means will be found in future for a closer collaboration between the Visva-Bharati and the Gitabitān'. We wish the Gitabitān still greater distinction and prosperity in years to come and trust that the Secretary's hope will eventually be realised.

Work in the two Senior Sections of Vinaya-Bhavana--the Music and Dancing and Arts and Crafts Sections--was commenced from the first of September. It will be some time yet before the Basic Section can be started as most of the essential buildings are incomplete.

In the senior sections too, the full complement of students could not be admitted for want of adequate residential facilities. Twenty students have so far been admitted and a few more are expected to join shortly. The trainees come from almost all the Provinces of the Indian Union. There are two from Bombay, two from U. P., three from Central India, four from Madras, two from Bihar and five from Bengal. Thus, as a body, they fairly represent the whole of India except C. P., Assam and Orissa.

In a previous issue we have already mentioned the names of persons transferred to the Vinaya-Bhavana from permanent service of the Visva-Bharati. The following appointments have since been made in the staff on the academic side.

Sukhamoy Mitra—Senior Teacher, Arts and Crafts, Mihir Prasad Gupta—Instructor for Agriculture, L. Rajaram—Senior Teacher, Bharat Natyam, Lakshmiswar Sinha—Superintendent, Basic Education Section, P. N. Chinchore—Senior Teacher for Hindusthani Music and W. B. Makullolua, Instructor-accompanist.

Sukhamoy Mitra is a diploma-holder of Kala-Bhavana, Visva-Bharati, and possesses several years' teaching experience in Kalakshetra, Adyar, Madras.

Mihirprasad Gupta got his training at Sir Daniel Hamilton's Institute at Gosaba and worked as an Agricultural Instructor for six years under the auspices of Chapra Mission, Nadia.

L. Rajaram comes from R. S. Puram Coimbatore and specialised in his subject from the Tagore Dance Academy founded by his father Sri N. Lakshmanan.

Lakshmiswar Sinha is an ex-student and ex-worker of Visva-Bharati. He had training in metal and wood Slöjd in the Naas Institute of Sweden from where he acquitted himself with distinction. He has widely travelled in Europe and contributed note-worthy papers on educational craft in Indian and foreign periodicals and as an author has several books to his credit, some of them being pioneer in the field. For four years he was a worker at Wardha and contributed in drawing up part of the Basic syllabus. He also worked for sometime in the Vidyamandir scheme of C. P. Government. Last of all he started an institute by himself at his own village in the district of Sylhet, which, unfortunately had to be abandoned owing to partition of the country.

P. N. Chinchore, M. A., completed the post-graduate course in music of the Bhatkhande University and had the distinction of being awarded the title of Sangit Nipun as its first holder. He served for some time as a Senior Lecturer in the Morris College of Music, Lucknow.

W. D. Makullolua comes from Ceylon and is an ex-student of Visva-Bharati being a diploma holder from Sangeet Bhavana.

As in the case of the students the staff members too are drawn from all over India which is quite in keeping with the traditions and all India character of the Visva-Bharati.

Sahityika is an old and important students' organisation at Santiniketan. It provides opportunity for students and teachers of all the departments at Santiniketan to meet and participate in common social activities. Since the important modifications effected in its constitution in 1946, its membership has been extended to all persons normally residing at Santiniketan, who are interested in literary activities. By arranging literary meetings, study circles, musical and dramatic performances and other kinds of social functions throughout the year, it decidedly serves to keep the Asrama life astir with pleasurable social occupations and experiences. It is therefore all the more desirable that its work should not be allowed to suffer on account of lack of enthusiasm or

seriousness on the part of its organisers. In recent years an effort has been made by the following members of the staff to improve the standard of its activities : Hirendranath Dutt, Khagendranath Bhattacharya, Amiya Kumar Sen and Sunil Chandra Sarkar. Among the students who have worked sincerely, M. Muffazzal Haider deserves special mention.

The Managing Committee of the Sahityika was reconstituted on the eve of the Autumn recess. It appears from the reports submitted by the outgoing Secretaries that in the course of the session just ended they arranged eight literary meetings, one of which was presided over by the distinguished writer, Sri Balai Chand Mukherji (Banaphul). There were three sittings of the Study Circle, the subjects discussed being Gurudeva's Tin Sangi, George Bernard Shaw as a dramatist and Contemporary Poetry. Parasuram's Bhhusundir Mathe and Lambakarna were the two dramas staged by them. Two musical programmes were arranged, one on August 15th, the other in honour of Sri Binode Behari Mukherjee on the eve of his departure from Santiniketan. There were, besides, one fancy-dress show, and one interesting exhibition held at Dwarik. The purpose of the exhibition which consisted of pictures, charts diagrams and other kinds of exhibits collected or prepared by Sachindranath Adhikary with much ingenuity and after long months of labour was to throw light on particular aspects of Gurudeva's life and achievements.

Since the publication of the Special Education Number, Visva-Bharati Quarterly has brought out two more issues, one for the quarter November '47 to January '48, the other for February to April, 1948. The contents of the former are as follows. The New Ramayana, translated with extraordinary skill from the original article Apurva Ramayana in Gurudeva's Panchabhut by Indira Devi Chowdhurani ; A Mahatma of the West, in which S. K. George relates in a very attractive manner the life and work of Albert Schweitzer ; Inner Sight and Inner Song by K. D. Sethna who writes on the mystical poetry of Nirodbaran with sympathy and discernment ; The second part of the article Geography of Ancient Bengal by Prabodhchandra Sen ; Alice Meynell—An Appreciation by Dilip Kumar Sen ; An Analysis of Culture by P. S. Naidu ; Ramkrishna and Vivekananda Through Western eyes—a discussion on the subject from a new stand-point by Hallam Tennyson. This issue also contains a woodcut by Biswarup Bose representing a village scene.

The next issue illustrated with a Sketch by Nandalal Bose of Gandhiji at Ramdhan, contains : Some Memories of Gandhiji, in which Mr. Horace Alexander speaks of some of his most significant reminiscences of the great man ; Significance of Franz Kafka—a shrewd and very interesting study of the novelist and

his art by Alex Aronson ; Standard of Politeness, which is yet another chapter from Panchabhut rendered into English by Indira Devi Chowdhurani ; Jhaverchand Meghani—A Tribute, which is both a generous tribute to the poet who was referred to by Gandhiji as the National Poet of Gujarat and an able estimate of his literary art by C. M. Shukla ; Silpasadhana—translated by Sisirkumar Ghose from the original Bengali article in Nandalal Bose's Silpa-Katha ; Tagore's Theory of Literature by Prabas Jiban Chowdhury ; Jorasanko Way—a very able rendering of an excerpt from Abanindranath Tagore's Gharoa by Lila Majumdar ; and An English Gurudeva—Dr. L. P. Jacks by S. K. George who introduces yet another great man of the West, a soul so surprisingly akin to the great souls of India we know and revere. Both the numbers of the Quarterly are also enriched with interesting reviews of books.

The following gifts have been received in Rabindra-Bhavana during August and September :

Books

From Hind Kitab Ltd. Bombay :

- (i) Gurudeva Tagore—edited by R. Narasimham.
- (ii) Gandhi, Tagore and Nehru by K. R. Kripalani.

From Yean Comair :

Wuarban al Aghani :—Arabic prose translation of Gitanjali ; 14th edition, 6 copies.

From S. Pradyot Kumar Sen Gupta.

Maharshi Devendranath Brahmajaina Santiniketan by Bharat Paribrajak.

Mss., COPIES ETC.

From Smta Hemabala Sen :

- (i) Copies of nine letters in Bengali written to the donor by Gurudeva.
- (ii) Copies of nineteen letters of Gurudeva to Amita Sen.

From Surendranath Kar :

- (i) Thirtyfour original letters of Gurudeva written to Srish Chandra Mazumdar.
- (ii) Four original letters of Gurudeva written to Santosh Mazumdar.
- (iii) One original letter written by him to Sailesh Chandra Mazumdar.
- (iv) One original letter written by him to Subodh Chandra Mazumdar.
- (v) One original letter of Balendranath Tagore to Aswini Kumar Dutta.

- (vi) Ms. of the poem 'Arabinda Rabindrer Jaha namaskar'.
- (vii) Text of a Bengali Speech delivered by Gurudeva and taken down by Mrs. Rama Kar.

From Nirmal Chandra Chattopadhyay :

Typed copies of Gurudeva's writings both in prose and verse published in the Behar Herald on October 4th, 1938.

From Sita Indira Devi Chowdhurani :

- (i) Ms. of a message in English to Adi Brahma Samaj from its President, Satyendra Nath Tagore.
- (ii) Ms. of an article in English on Asoka by Satyendranath Tagore with marginal notes in Bengali.
- (iii) One original letter of Dwijendranath Tagore written to Indira Devi and Pramatha Chowdhuri.
- (iv) Ms. of an article in Bengali entitled Swaraj Sadhana by Gurudeva.
- (v) Mss. of three poems of Purabi : Atita, Prabhati and Ekada.
- (vi) Ms. of the poem Kalomeye in Palataka.
- (vii) Ms. of the poem Tulsidas by Satyendranath Tagore.
- (viii) Notes of a speech on Patel Bill by Satyendranath Tagore.
- (ix) Ms. of a portion of the book Visvamanaber Laksmilava by Satyendranath Tagore.
- (x) One original letter of Swarnakumari Devi written to Satyendranath Tagore.
- (xi) Two bundles of Satyendranath Tagore's letters written to his wife Sm. Jnanadanandini Devi.

From Santideva Ghosh :

- (i) Typed copy of a letter addressed 'Your Highness' (dated 2. 3. 39) and signed by Gurudeva.
- (ii) A printed copy of an appeal for Visva-Bharati Fund signed by Gurudeva.

MISCELLANEOUS.

From Columbia Gramophone Co :

Photoprints of the Mss. kept in Rabindra-Bhavana of the two songs : *byartha praner abarjana* and *rodanabhara e basanta*.

From S. Jyoti Chakravarty :

Four copies of photographs showing (i) Rathindranath, Santosh Majumdar etc., (ii) Rathindranath (iii) Surendranath Tagore (iv) Ajit Chattopadhyaya.

The following were elected members of the Visva-Bharati during June and July, 1948.

Life Members—Narendranath Chowdhury, Dr. R. M. Ray, Ph. D., Jatindranath Mukherji, B. A., Sachindra Kumar Dey, Amulya Kumar SenGupta, Subodh Krishna Kar, Baidyanath De, Anil Baran Roy Chowdhury and Manindra Mohan Moulik.

Ordinary Members—Sunilendra Nath Basu, Jyotsnalekha Bose, Rai Bahadur Asutosh Gain, Sailesh Home, Raiuddin Ahmad, Amal Chandra Bose, Priti Guha Thakurta, Anathnath Pal, Sunitikumar Pathak, Jnanendranath Ghose, Major Jyotirmay SenGupta, Nirmal Kumar Basu, Rabindra Kumar Das-Gupta, Anila Dey (Mrs.), Jyotikanta Basu, Bimal Chandra Datta, Pravash Chandra Mitra, Ranendranath GhoseChowdhury, Monilal Ghosh, Sudhansu Kumar Bose, Samarendra Bhusan Paul, Benoyendranath Banerjee, Frasad Kumar Sen, Kalyan Kumar Sen, Krishna Kali Chowdhuri, Bisnupada Ghose, Phanindra Mohan Brahma, Sailendra Mohan Brahma, Suvendu Chakravarty, Manoranjan Biswas, Keshablal Atta, Nilima Datta, Birendranath Ghose, Golokbihari Majumdar, Arun Kumar Khan, Praphulla Kumar Das, Nirmal Dey and Asutosh Paul.

The Santiniketan Press worked under a serious handicap for the last two months on account of the main printing machine having gone out of working order. Considerable difficulties were therefore experienced in bringing out Visva-Bharati News in its usual size. We are glad to note that the machine has now been completely overhauled and the normal work of the Press resumed.

Editor : Rathindranath Tagore

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FOUR ANNAS



Lino-cut by Sanchita Sen

RATHINDRANATH'S SIXTIETH BIRTHDAY

The sixtieth birth-day of Rathindranath Tagore, General Secretary, Visva-Bharati was celebrated at Santiniketan on November 28th. In spite of the weather which was execrable, keen enthusiasm was apparent among all the inmates of the Asrama and visitors from Calcutta who assembled to participate in the celebrations. All sections of people connected with Visva-Bharati including the staff, students, ex-students, members of the Samsad and well-wishers were adequately represented. At 7-30 a. m, a very pleasant and impressive function was arranged at Sinha-Sadan which was tastefully decorated for the occasion. Rathindranath and Pratima Devi were garlanded and presented with sandal paste and bracelets of herbs.

Pandit Kshitimohan Sen recited appropriate vedic verses, which expressed the general sentiment of the assembly that the central figure of the day's function should live to see many more happy and fruitful years. "Even like the herbs which go to make the *Darva-Kankana* presented unto you, may your life strike deep roots in the soil of everyday existence and at the same time shoot forth its leaves with irrepressible vitality towards the light and expanse of highest idealism," the verses said. "Let there be nothing in you that is decadent and disruptive and everything that is vigorous and vital."

The message sent by Her Excellency Smta Sarojini Naidu, President, Visva-Bharati was read by Dr. D. M. Bose, Treasurer, Visva-Bharati and ran as follows :

"To you, who true to your ancestral blood and tradition, have rendered such varied and valuable service in many forms, we offer our affectionate greetings on your sixtieth birthday. In the rich autumn of your years may you attain in gracious measure peace of heart and deep sincerity of a spirit that has realised itself."

Paying a tribute of love and appreciation to Rathindranath in behalf of the Asrama, Pandit Kshitimohan Sen observed that cleavage between the descendants and disciples of a great man after his death has been almost the rule in world history, which could be proved with reference to Krishna, Buddha, Dronacharya, down to the medieval saints, Nanak, Dadu and Rajjab. It was very fortunate indeed for Visva-Bharati and its tradition that Rathindranath could claim descent from Rabindranath in the ideological as well as in the genealogical sense, having been one of the earliest disciples reared up in the tradition

of the Asrama. His work as the General Secretary must often be bitter and thankless, said Pandit Sen, and he may have had occasionally to face dissension and dissatisfaction among his fellow-workers. But it should be remembered by all interested in the welfare of Visva-Bharati, that in these days of uncertainty and disequilibrium through which we are passing, Visva-Bharati needs more than ever before a sound and tried pilot like Rathindranath at its helms. If we have our sails full with the idealism we have inherited, we need not indeed be upset by minor and temporary disturbances and difficulties. But we need very much to fear anything likely to affect the Visva-Bharati ideal and should take every precaution to ensure that at this moment of its expansion and growth, the Visva-Bharati does not fall in wrong hands, Pandit Sen added.

Sj. Tapanmohan Chatterjee then read an address in behalf of the Asramika Sangha which stated that the Asramika-Sangha was proud of Rathindranath, one of its most distinguished members, who had been connected with the Visva-Bharati since its inception and guided its activities with unfailing zeal and devoted loyalty to Gurudeva's ideal during these twenty-six years. Sj. Chatterjee then offered to Rathindranath the birth-day presents from the Asramika-Sangha.

Haricharan Bandopadhyaya, the well-known lexicographer and oldest teacher of Santiniketan living, who had been one of Rathindranath's teachers, gave him his blessings in a few words, recalling their intimate association in the days of the Brahma-Vidyalaya.

A good number of messages wishing Rathindranath many happy returns of this day was received, among which mention may be made of those received from Mahamahopadhyaya Sj. Bidhushekhari Sastri, Dr. Kalidas Nag in behalf of Prajna-Bharati, Sj. Suresh Chandra Majumdar, Sj. Tushar Kanti Ghosh, Justice Sj. S. R. Das, Dr. D. M. Sen, Sj. Prabhat Gupta in behalf of Gita-Bitan, Calcutta, Sj. Amal Home, Sj. Nihar Ranjan Roy, Sj. Mrinal Kanti Bose, Monsieur Daneilou and Madame Bossennec, Mrs. Sarabhai, the Asramika Sangha, Calcutta and the Tagore Society, Bombay. Sj. B. K. Guha I. C. S., read some of these messages at the meeting. These contained genuine appreciation of Rathindranath's personal qualities as also of the valuable service rendered by him to the Visva-Bharati and there was in some a feeling reference to Rathindranath's wife, Pratima Devi, who has not only been a worthy helpmate to him, but whose individual contribution in the building up of certain departments of Visva-Bharati and the organisation of some of its activities has been considerable.

Replying to these addresses and messages Rathindranath said : The honour and loving appreciation which the members of the Visva-Bharati Samsad, Santiniketan Karmimandali, Sriniketan Karmisangha and Asramikasangha have jointly given me today is as unexpected to me as it is embarrassing. Although I have always solicited your sympathy, it has never occurred to me that I could ever be the recipient of public honour from you at a function specially arranged for the purpose. I can only say that by unremitting efforts I shall try to be worthy of the affection and regard which inspires these celebrations, and hope that I shall continue to receive similar support from you till the end of my days.

In fact, if I have in any small measure succeeded in winning your sympathy and support, it must of course be due to the fact that I have been associated with the Visva-Bharati as one of its workers for quite a long period of time. From a very modest beginning, this institution has undergone various changes and assumed different shapes in the course of the different phases of father's life, the scope and range of its activities have widened through its association with wise and gifted protagonists of Culture and Art from all over India and abroad—fortunately many of these persons who joined their hands with father's are still alive and connected with its work—and I was entrusted with the maintenance and preservation of the structure and pattern of this work. I have spared no pains to do it to the best of my ability, which, though, is limited, and even to this day I am engaged in that work under no other inducement than that of my own disposition. If you today consider that work to be of some little value, that would indeed be the highest fulfilment of my life that I can imagine.

Naturally enough I recall today the early days of this institution with which the memory of my own boyhood days is inextricably knit up. Most of you know that I was one of the very few students with whom the school was started. My father started the school absolutely without any assurance of financial support, depending wholly on his own inspiration. Even as a boy I was not unaware of the ceaseless struggle that father had to carry on in order that the institution might be placed on a sound basis and of the sacrifice of ease and comfort that mother had to make in her attempt to stand by him. It is not necessary for me to go into a detailed description of that heroic struggle—an adequate account of it can be obtained in the Life of Rabindranath by Prabhat Kumar. Even in those early days I had a desire though not very well-defined to relieve my father of the heavy weight of his responsibilities as far as I could and help fulfil his aim. With unfailing vigilance and care my father saw to it since my earliest years that I might not fall a victim to the vanity due to pride

of wealth and luxury, that the ideal of goodness might find firm lodgment in my heart, that I might learn to meet the challenge of the austere environment with the fulness of my heart and thus wholly identify myself with the spirit of this institution,—though I cannot boast that his efforts have yielded the desired results in my life.

Among his happy reminiscences of that period, Rathindranath said, the most prominent was that of his short association with his teacher Satish Chandra Roy, the poet. His life and consequently his stay in Santiniketan were cut short by untimely death, but even during this very short period he secured a permanent place in the minds of all who came into contact with him. Describing the high idealism that inspired his life and activities, gave him a deep insight into great literature of all times even at that young age and kept him up in an ecstasy of aesthetic enjoyment which his whole personality spontaneously communicated to others, Rathindranath expressed his personal indebtedness to this noble teacher and his teachings. The Asrama was at that time in financial straits, but lack of means and worldly amenities could never curb his fiery spirit. "Teachers of this Asrama should live a life dedicated to a high purpose—this was father's conception of an ideal teacher", said Rathindranath, "and this expectation he found fulfilled in Satishchandra. And that is why the sense of loss occasioned by his untimely death rankled in father's memory till the end of his days and found repeated expression in his poems, essays and casual conversation."

"Father's original plan regarding my future", Rathindranath proceeded, "was to have me engaged in rural welfare work on the completion of my studies. With that end in view he sent Santoshchandra who was like a son to him and myself abroad for agricultural education. If the majority of our countrymen who live in villages remain submerged under the heavy weight of disease, death, penury and illiteracy, mere political freedom would bring us no salvation worth speaking of—this was a truth which father had envisaged long years back and tried to inculcate upon his compatriots. When he failed to persuade our leaders of those times to direct their energies in the field of rural welfare, he sought an outlet for his own enthusiasm in similar work organised on a modest scale in his own Zemindary, and he expected me to assist him in this work. When however the rural reconstruction centre was established at Surul, I had the opportunity of serving both the school and the Rural Reconstruction Institute and had the proud privilege of working with my father. I have ever since employed my whole strength in carrying out that work."

"There cannot be any doubt", Rathindranath continued, "that, entangled in the mazy complexity of work and its divergent interests I must have hurt you frequently with my impatience and want of discretion and consequently hurt myself. That my work must show many flaws and defects is beyond doubt. But even if my improvidence may have on occasions adversely affected the institution, it was never due to negligence or want of loyalty. I persuade myself that you have made that concession to me in arranging this function to-day and crave your forgiveness for all my failings and shortcomings."

Rathindranath then feelingly referred to those among his early associates and fellow-workers who were fortunately still living and present on the occasion to give him their blessings : his teacher, who had now retired after a long period of strenuous scholastic labours ; his beloved elder sister who, nothing daunted by her heavy load of years, was still employing her irrepressible energies in propagating and acting as a custodian of Rabindra Songs ; the two Acharyas of the Asrama, who had won the respect even of Gurudeva for their contribution in giving shape and form to the Asrama ; and his devoted friend and co-worker, the chief organiser of the day's function, whose ingrained art-sense had helped him in the work of fashioning a beautiful environment for the Asrama. To all these Rathindranath offered his respectful regards and love. He conveyed his affectionate greetings to all other teachers and workers, old and young, in the different departments of Visva-Bharati, who kept the institution alive with their devoted service. He expressed gratitude and thanks to those of his elders and well-wishers who had written to him but were unable to be present at the function.

Rathindranath concluded with an appeal to ex-students who alone could serve as a link between the Asrama and the world outside, between its past traditions and present trends. He himself was one of them and that is why they also were present at the function to express their sense of satisfaction. "Let me take this opportunity, before I conclude", said Rathindranath "to echo, though in a feeble voice, the appeal repeatedly made by father to ex-students : 'The task of maintaining the prestige of Santiniketan is yours ; ... if ever the original purity of the ideal that inspires this institution be in jeopardy, due to untoward happenings and internal dissension, I expect you with unflinching loyalty and determination to work out its salvation' 'I do not expect any material benefit or financial assistance from you. I can desire nothing better from you than that you will protect this Asrama from all ruinous impacts and incursions from outside with your love and devotion'."

The songs were well-chosen and effective. A garment decorated with *batik* work and other dainty handiworks specially prepared at Kala-Bhavana were presented to Rathindranath in behalf of the Asrama on a silver tray which had Sita. Naidu's message engraved on it.

Arrangements for distribution of refreshments to all persons assembled for the occasion were made at the general kitchen immediately after. An exhibition of Rathindranath's paintings and craftwork was then opened at Kala-Bhavana.

In the afternoon that day a meeting was arranged by Rabindra-Bhavana at the China-Bhavana hall where Haricharan Bandopadhyaya read an interesting article on Mrinalini Debi, Rathindranath's mother. It is really a matter for regret that very little is known about her life and personality and the effort made by S. Bandopadhyaya to collect all available information and give it a coherent shape in his essay was appreciated by all. Nirmalchandra Chatterjee recited the poem which Gurudeva had written on the occasion of the 50th birthday of Rathindranath. Requested to speak, Rathindranath and S. Prasanta-chandra Mahalanobis each gave in a few words the impression he carried in his memory about her personality either from direct experience or from Gurudeva's occasional remarks.

Soon after, an address was presented to Rathindranath and Pratima Debi by the Bolpur Rabindra Utsav Sangha at Uttarayan.

Gurudeva's comedy Bashikaran was staged that evening at Sinha-Sadan. In spite of the cold drizzle that had set in, the house was full. The performance was delightful and all the characters were ably represented. Thanks are due to Kshitish Roy who organised the performance for the occasion with the help of the veteran artistes of Santiniketan and Sriniketan.

A UNESCO OFFICER'S VISIT

Professor Dr. Alexander Wolsky, Principal Scientific officer of Unesco and Head of its Science Co-operation office for South Asia opened recently at Delhi, came to Santiniketan on November 19th. He visited the different departments at Santiniketan and Sriniketan with keen interest. He was greatly impressed by Santiniketan and expressed in particular his appreciation of the kind of work done at Sriniketan. "I am deeply impressed", he remarked, "by the great importance of these various activities for the future of India". He believed that "in the interest of all humanity the Unesco should keep close contact with this institute."

Dr. Wolsky addressed a meeting of staff and students at China-Bhavana on November 20th evening. Speaking on The Work of Unesco, he explained its constitution and the nature of work done by its different departments. Drawing the attention of his audience to the similarity between some of the major objectives of the Unesco and the aim and purpose of Santiniketan, Dr. Wolsky fervently appealed to them to live up to the ideal of the great founder of the Asrama they lived in and to believe in the idea of unity and indivisibility of human culture, science and educational principles.

In the course of his talk Dr. Wolsky remarked that India was very well represented on the Executive Council of the Unesco by no less a person than Sir Sarvapalli Radhakrishnan. Although the number of Indian officials in the Unesco Secretariat at Paris was at present less than proportionate, there was every likelihood, he said, of more Indians being taken in. A National Council to coordinate cultural activities within India with the work of the Unesco was already under the contemplation of the Government of India, he added. It was quite likely, he said, that the Reconstruction Department of the Unesco, which was aware of the losses sustained by certain cultural institutions in India due to the unfortunate incidents associated with its partition, would take up this work of rehabilitation.

Dr. Wolsky continuing said that one of the chief objectives of the Unesco education department was to train up teachers—teachers who could imbibe and propagate culture and serve as the mediators of international cultural understanding. He therefore expected a more intimate connection between the Unesco and Santiniketan in the near future.

Dr. Wolsky, who is shortly due to visit Burma and Siam in connection with his work, left Santiniketan on November 21st. We have received the following message written by him shortly before his departure for the teachers and students of Santiniketan :

Leaving Santiniketan and the Visva-Bharati, the place so full with the

spirit of its great founder, I wish to express my heartfelt thanks to all its members—preceptors and students—and at the same time wish to repeat my appeal to them to keep up and to believe in the idea of unity and indivisibility of human culture, science and educational principles. If this idea will prevail and penetrate all souls, it may save the peace of the world which is so gravely menaced in our days.

He also left the following letter for Rathindranath Tagore whom he could not meet, as he was elsewhere at that time.

Dear Mr. Tagore,

Leaving Santiniketan after a most inspiring visit and full with the best impressions, I wish to thank you very much indeed for the most generous hospitality extended to me during my stay. I am sure the authorities in our Secretariat will just as much appreciate this sign of goodwill and co-operation as I do when I report to them about my visit to the place which is so full with the spirit of the great Founder.

I very much hope to have the pleasure of meeting you when you come next time to Delhi and therefore instead of bidding Goodbye, I say "Au revoir".

With repeated thanks,

Yours sincerely,
ALEXANDER WOLSKY

JANA GANA MANA

ITS OCCASION AND DATE

Prof. P. C. Mahalanabis, Dr. D. M. Bose, Pandit Hazariprasad Dwivedi, Pandit Kshitimohan Sen Sastri, Sriyut Nandalal Bose, Dr. Nihar Ranjan Ray, and other members of the Governing Body of the Visva-Bharati have issued the following statement :

A bitter controversy is now raging around the question of choice of the National Anthem of India. We should state here clearly that we have no desire to participate in the controversy and we shall, as a matter of course, unquestioningly accept whatever song is selected as the National Anthem by our representatives in the Constituent Assembly.

We however feel it our duty to contradict the baseless rumour, so often repudiated and now revived again, that the song "Jana-gana-mana" was composed in adoration of King George V and that it was sung at the Delhi Durbar, December 1911.

The poet, in a letter written in 1937 in reply to a correspondent who drew his attention to this rumour states :

"In this song I have proclaimed the victory of that 'Eternal Charioteer' who drives man's destiny along the road rugged with rises and falls of nations. That great Dispenser of human destiny through the ages could never be George the Fifth, George the Sixth, or for that matter, any other George."

To another correspondent he wrote in 1939 :

"I should only insult myself if I cared to answer those who consider me capable of such unbounded stupidity as to worship George the Fourth or George the Fifth as the Eternal Charioteer leading the pilgrims on their journey through ages of the timeless history of mankind".

These extracts from the Poet's letters, published in many widely circulated journals of Bengal require no comment or elaboration, and to many of his countrymen these should be enough evidence of the utter absurdity of the canard. Those who are interested in the matter, may also refer to the *Historical Record of the Imperial visit to India, 1911*, published by John Murray, London, in 1914 under the authority and order of the Viceroy of India and see for themselves that the song was never sung at the Delhi Durbar, December 1911 or in any other ceremony connected with the royal visit.

It should be well known by now that the song was first used as the opening song at the 2nd day's session of the Indian National Congress held in Calcutta on 27 December, and that it was referred to as a patriotic song composed by Babu Rabindranath Tagore in the official Congress report.

Soon after, the song was sung in public for the second time in Calcutta on 11 Magh (January 1912) on the occasion of the Maghotsava (Divine Service to mark the anniversary of the Brahmo Samaj). It is evident that a song composed in praise of the English king could not be sung by a congregation assembled to sing the praise of God, "the King of kings".

Those who will read the text of the song carefully will realise that this song, which invokes the blessings of God on the Nation, only represents the traditional spirit of India.

The very suggestion that this song is a tribute to King George is a slur on the memory of Rabindranath Tagore and is humiliating to India.

NEWS AND NOTES

Preparations are afoot for the ensuing Pous-Utsava. Allocation of the various duties connected therewith was made and the usual committees constituted at a meeting of the Karmin-mandali held on November 15th. We understand that His Excellency K. N. Katju, Governor, West Bengal and Her Excellency Sarojini Naidu, President, Visva-Bharati are among the prominent guests expected on the occasion. The various functions in connection with the Utsava have been timed as follows :

Pous 6th (December 21st) :—9-30 p. m.—Baitalik.

Pous 7th ;—5 a. m.—Baitalik ; - 7-30 a. m.—Mandir service ; 2-30 p. m.—
Annual Meeting of Asramik-Sangha.

Pous 8th :—9 a. m.—Annual Convocation.

Pous 9th :—8 a. m.—Memorial meeting in honour of friends of the Asrama now deceased. 9 a. m.—Varshika Parishat.

Pous 10th—6 p. m.—Jesus Christ commemoration service at Mandir.

The appearance of the comet was noticed at Santiniketan by some of our students and teachers two days before any notice of it was taken in the Newspapers. Two talks were arranged to explain the phenomenon to our students with the help of the Epidioscope, one of which was given by Kashinath Bhattacharya and the other by Prankumar Ghose.

We are glad to note that an institution for teaching Rabindra songs has been opened at Visva-Bharati premises at Calcutta under the auspices of the Visva-Bharati Music Board. This provision for correct guidance to all who are interested in Rabindra songs will go a long way to prevent or at least to check unauthorised modification and distortion of the original tunes and style. We understand that the institution is specially intended for teachers of Rabindra songs. To mark the ceremony of opening the institution a pleasant function was arranged at Vichitra hall on November 20th.

Mr. Charles W. Stork, professor of English language and literature in a College in Pennsylvania, America and a well-known poet and translator of Danish and Scandinavian poetry, who had met Gurudeva during the latter's visit to the United States, paid a visit to Santiniketan on November 19th, a little before Dr. Wolsky's arrival. They jointly went round Santiniketan and Sriniketan visiting the different departments. Professor Stork gave a talk at a

students' meeting at China-Bhavana on 19th. evening on Danish poetry and recited poems translated by himself from the original Danish. He mixed freely with our students and left in their mind an impression of his genuine poetic sensibilities.

The workers, students and inmates of Sriniketan met Rathindranath Tagore and Pratima Devi at a function arranged at Sriniketan on November 29th to felicitate them on the occasion of Rathindranath's sixtieth birthday.

We welcome the following who have recently joined Visva-Bharati service : Arun Kumar Mitra as Upadhyaya for Geography in Patha-Bhavana ; Lila Chowdhuri as nurse in Sri-Bhavana ; Nagendranath Bhattacharya as senior Field Assistant in the Economic Research Department at Sriniketan in connection with the enquiry undertaken by Sriniketan into the system of Land Tenure in West Bengal ; Jyotiprakash Majumdar as Upkeep Supervisor at Sriniketan.

We are grateful to the West Bengal Government for their gift to Sriniketan of seventy-six thousand tablets of Paludrine for distribution among a total population of 4203 in 19 villages. The work was begun on August 15th and carried on till November 15th, when it had to be given up for lack of further supplies. It is hoped that a paper dealing in detail with the efficacy of Paludrine as an anti-malarial drug on the basis of data collected during the period of work will shortly be published. It has been observed that the incidence of Malaria in villages where Paludrine was administered was between 3% and 6%.

We are glad to note that the West-Bengal Government have kindly decided to raise the stipend of trainees at Siksha-Charcha Bhavana to Rs. 20/- per month per head. 19 students of that institution sat this year for the final examination.

We note with pleasure that, under the Adult Women Training Scheme, efforts are being made at Sriniketan to open a training centre for women teachers.

Our Botanist, Shankar Moitra, went out on tour during November and visited Sholapur and several other farms in Bombay Presidency to study the soil conservation work carried on there. We have no doubt that this experience will help him in his work at Sriniketan.

At a meeting arranged by Siksha-Bhavana students at China-Bhavana on November 14th, Sunil Chandra Sarkar spoke on The Santiniketan Ideal. "Santiniketan does not represent and need not practise a withdrawal from the difficulties and problems of life," he said, "because Santiniketan stands for life as a whole. Protected of course the Asrama must be in some measure from the extreme forms of necessity that admit of no experimentation. But provided with that assurance, we must grapple with and solve our own problems relating to the supply of our daily necessities and the organisation of the activities and services on which depends the well-being of the community. It is not enough for us merely to enjoy the facilities that Santiniketan offers. It is necessary for our fulfilment that we come to grips with the evils from which Santiniketan suffers in common with the rest of the country". Prabasjiban Chowdhury who presided added that high intellectual activities also should not be neglected.

An exhibition of the paintings, drawings and woodcuts by Ranee Chanda was held about the middle of November at the All India Fine Arts and Crafts Society Hall in Parliament Street, New Delhi. The inaugural ceremony was performed by Dr. Syama Prasad Mookherjee on November 11th. The most notable among the exhibits were a series of paintings depicting scenes of Radha's suffering and grief during the various seasons of the year due to separation from Krishna; a portrait of Mahatma Gandhi and Kasturbai; and landscapes in water colour. We are glad that the exhibition proved a success and won genuine appreciation from connoisseurs of art. As in her literary efforts, so also in her artistic achievements, Ranee Chanda seems to have profited greatly by her intimate association with great personalities. And yet she has an originality of conception, a boldness in execution all her own. We wish her long years of creative activity.

We have received a copy from Sudhir Chandra Kar of his book Janaganer Rabindranath published by the Signet Press. The book is well got-up and contains seven articles dealing with the various aspects of Rabindranath's attitude to and influence on the people, their cultural and social traditions and their life in general. S. Kar has very well utilised his long contact with Gurudeva and his activities and we commend the book to all interested in the life and work of Gurudeva.

Editor : Rathindranath Tagore

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VISVA-BHARATI

NEWS



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EIGHT ANNAS

MANDIR, POU 5TH

The Anniversary celebrations opened on Pous 5th with an early morning Baitalik which went round the Asrama. This was followed by a divine service at the Mandir. Pandit Kshitimohan Sen conducting the service explained the significance of the occasion and dwelt with reverent love on the hallowed memory of the Maharshi for whom on such a day as this and here at Santiniketan the golden vessel that hid the face of truth had disintegrated itself. His discovery of the true religion which was truth, bliss and beauty made one, which transcended the limits of all individual efforts towards personal salvation, being universal in its character and scope, was the basis on which the Asrama was built up by Gurudeva. Santiniketan thus is a promise fulfilled, a dream of bliss realised. 'A woman incapable of becoming mother wears her graces in vain,' said Pandit Sen, 'and the spiritual graces won by great souls also would be meaningless unless they help propagate the original inspiration and recreate themselves in the new generations of men. Truly fruitful was the sadhana of the Maharshi. It came dripping to him, accumulating in the recesses of his heart till it moved and heaved like a vast lake gathered somewhere on the Himalayan heights. It could never remain manacled in sleep and down it came in torrents moistening and enriching the plains where men live. Santiniketan sprang like a place of pilgrimage on the bank of that holy stream so that all might come there and share the bliss.'

'From this place has gone forth the call,' continued Pandit Sen, 'the call of the conch on which Gurudeva blew. The salvage of our civilization depends on our men rising from their slumbers to answer that call. It is only when this happens that the horrors of hatred and violence, and the cruel hallucinations that hold the world in a vice today will disappear and be no more.'

SAMAVARTANA UTSAVA

The Samavartana Utsava was held at Amrakunja at 9 a. m. on December 28rd, the second day of the Anniversary celebrations. The site was beautifully laid out and decorated for the occasion. The slanting rays of the sun coming through the overhanging foliage illuminated a part of the dais, weaving a mosaic of flickering light and shade. The richly painted canopy threw many-coloured gleams on the vast assembly where met exalted dignitaries of State and Universities, patrons and well-wishers of Visva-Bharati, the students and members of staff, guests and inmates of Santiniketan and Sriniketan. Accommodation was provided in enclosures marked and set apart for each of the categories of visitors who were expected to take part in the ceremony.

Dr. Amarnath Jha, Her Excellency Sita Sarojini Naidu, Governor of United Provinces and President, Visva-Bharati and His Excellency Dr. K. N. Katju, Governor, West Bengal arrived at the venue in succession. Each was given a ceremonial reception and led to the dais. These eminent guests along with Pandit Kshitimohan Sen and Rathindranath Tagore were garlanded by girl students. The Karma-Sachiva rose after the opening song to welcome the distinguished guests and greet all friends and well-wishers present on the occasion. He then presented the Annual Report of Visva-Bharati for 1948.

The convocation ceremony was then held with Pandit Hazari Prasad Dwivedi reading out the words of Upasthapaka and the Adhyakshas of the different departments presenting the Snatakas for receiving their diplomas. The Snatakas who had qualified from the Siksha-Bhavana, Sangit-Bhavana, Kala-Bhavana, China-Bhavana and Loke-Siksha Samsad proceeded one by one to the dais and received the Acharyadevi's blessing with a gift of the Sapta-Parni, the emblem of peace and harmony, and on their way back received the diplomas at the hands of their respective Adhyakshas. The words of the Snataka were recited by Chittaranjan Das, in response to which Pandit Kshitimohan Sen recited verses conveying blessings and advice on behalf of the Acharyadevi.

The Acharyadevi then invited Dr. Katju and Dr. Amarnath Jha to address the assembly. Before each of these two distinguished sons of India rose to speak, the Acharyadevi gave a short appreciative estimate of his qualities and attainments. After the address of Dr. Katju, the chief guest and the convocation address by Dr. Jha, the Acharyadevi gave her own address in the course of which she conveyed gratitude and thanks in behalf of Visva-Bharati to the eminent guests and to all friends and well-wishers assembled on the occasion. The ceremony ended with the Santiniketan Song.

The Karma-Sachiva's Report and the addresses are given below in the order in which they were delivered in the course of the Samavartana Utsava :—

Karma-Sachiva's Annual Report For 1948.

Chairman, Sadasyas and Friends :

As I rise to present this report before you, my thoughts inevitably turn to Mahatma Gandhi, whom a cruel fate robbed away from us, when perhaps his need was the sorest. The Father of the Nation was our very own and it was to his wise guidance and paternal care that our Pratisthata-Acharya desired that the Visva-Bharati should be left when he himself would be no more in our midst. Indeed Bapuji gladly undertook that responsibility at the hands of our Gurudeva and for nearly seven years that remained in his own life after the passing away of Gurudeva, he came forward with his help and guidance whenever we sought for it. He leaves a void in the life of the Visva-Bharati which can never be filled up. May our own life and the life of the institution be our tribute to his great life and dear memory.

One year of our independence is come and gone. The balance sheet of its achievement is not yet audited, for the account of its activities is not yet over. The present is full of conflict and tension, the future is uncertain. To review the workings of an educational institution against such a background of national incipience is not easy. But our new-found independence has given us at least one supreme gift full of hope for the future. That is the faith and determination in the people to face and solve, at all costs, the various problems that beset us. Visva-Bharati which has been in the vanguard of India's cultural aspiration, Visva-Bharati which had dared to "walk alone", when there had been few to follow and many to misunderstand, is fully alive to its added responsibilities in the altered environment of an independent India. The ever-growing expansion of the institution itself has created many a complex problem. And though we neither expect nor promise spectacular achievements we certainly hope to extend as well as intensify our activities in the years to come. It is in this spirit of hope and optimism that I place before you a brief review of the year's work. The details of the work have been fully covered in the different departmental reports. Here I will present only an over-all report and point to a few new tendencies and developments.

Among these new developments, the first in order of importance is the inauguration of the Vinaya-Bhavana or the Department of Teachers' Training. For this we have to thank the Ministry of Education, Government of India, for their initiative and co-operation. As yet for want of materials we have not been able to complete the construction of all the buildings and it may take a few months before we can admit students for the basic education scheme. The

Departments of Arts and Crafts and of Music and Dancing have, however, started functioning since September, 1948.

As regards post-graduate work in the Visva-Bharati it has been tentatively decided by the Governing Body to co-ordinate the research activities of all the departments under one Director of Studies with a Research Board to help him. Already some of our new scholars have started work on important subjects. In the Vidya-Bhavana we have been able, since last year, to revive Zoroastrian Studies. In the section on the Indian languages, thanks to the Orissa Government, a Chair for Oriya studies has recently been established. It was one of the desires of the Founder-President to provide in the Visva-Bharati for all the important provincial languages of the country. If the different provinces will contribute their quota of co-operation we have no doubt that that aim will be achieved sooner than later. In this connection we are deeply grateful to His Exalted Highness the Nizam for his additional grant towards founding a Chair for Urdu Studies and for further help to the already existing section of Islamic Studies.

The Hindi-Bhavana has undertaken, in addition to its normal work, the supervision of all Hindi translations of Gurudeva's works. The research work done by its Director and scholars have been a credit to the institution.

Over and above its teaching work, the Sangeeta-Bhavana continues to give ungrudging help and coaching for our many functions and festivals which form such a colourful and creative aspect of the asrama life. The work in this department has received considerable help from the members of the Music and Dancing section of the Vinaya-Bhavana.

Evening lectures and discussions by Upadhyayas and distinguished visitors have formed an important part of the extra-curricular activities of the Siksha-Bhavana. Many of its Upadhyayas are engaged in research work, some of which are expected to be published shortly.

The Kala-Bhavana has been continuing its normal activities under the able guidance of its Director. Apart from the regular exhibitions, its students have been busy in executing fresco-painting and bas-relief on the walls of some of our buildings.

The Deenabandhu-Bhavana has begun the important work—long in desuetude—of reviving old contacts and making fresh ones in the West. We hope that before long it will have succeeded in re-establishing that cultural and international exchange which figures so largely among the major aims of this institution.

The work of the Rabindra-Bhavana has been strengthened by the award of additional scholarships. The work of cataloguing has been completed and, thanks to the National Archives, microfilming of the important documents has begun. In this connection we appeal to individuals and owners of private

collections of Rabindranath's manuscripts and letters to send them to this department, so that, that which is now a national property may best be preserved under the nation's care.

Research work in the Cheena-Bhavana has been making steady progress. Recently the department submitted to the Ministry of Education, India, a long list of work completed or undertaken by its scholars. The first issue of its Research Annals was published last year and the next is in the press. Two of our students who are now in China have been doing good work at their respective universities. In view of the uncertain situation in China the Visva-Bharati has, since last year, taken over the financial charge of the Cheena-Bhavana, though in the event of a political settlement the old help is likely to be renewed.

The management of the Patha-Bhavana has now been reorganised and it is already showing signs of improvement which we doubt not it will continue to maintain. We are aware that the proper development of the school, which is both the heart and the nucleus of this place, has been greatly hampered for want of a proper lay-out so that it could function as one single unit with a life of its own. As soon as funds permit the work of developing this important department will be taken in hand.

We have now been able to provide for a full-time instructor of Games and Sports and a planned programme for physical exercises and a variety of outdoor games has now been arranged for students. The eagerness with which specially the young ones, join in the games is a sign of the success of the scheme.

Turning to Sriniketan, we are glad to say that its patient, if less advertised, work is at last getting its share of recognition. The Government of West Bengal have promised a special grant of Rs. 50,000/- during 1948-49. The Indian Society of Agricultural Economics which held its eighth annual meeting at Sriniketan last year has now financed a research study of the problems of land Tenure and Population in West Bengal, to be conducted by the Economic Research section at Sriniketan. The Sriniketan Institute of Rural Reconstruction has recently submitted an exhaustive scheme for the agronomic development of rural life in India. Our Health Department, along with the Maternity and Child Welfare section--so useful to the villagers--have been working satisfactorily.

Owing to the difficulty of procuring raw materials the Silpa-Bhavana has failed to maintain its wonted record of progress and production. But its comprehensive and scientific scheme for the training of young men in rural handicrafts will, if worked out, go a long way in fulfilling the hope of the Founder-President for a revival of indigenous industries as a first step towards a happy and humane life in this country of countless villages. In spite of the fall in output an amount of money has been invested in effecting improvements

and installing labour-saving machinery, especially in the Carpentry and Pottery workshops. It is needless to say that the Silpa-Bhavana gives more importance to the creative and educative rather than the commercial aspects of the arts and crafts. The government too has now turned its attention to the development of the cottage industries. We are closely in touch with efforts of the Government in this direction and we expect that with State aid the plan and production of Silpa-Bhavana will be further widened and stabilised. Recently the Silpa-Bhavana has submitted a complete scheme to the Government of India for a training institute for cottage industries.

As in previous years the Granthana-Vibhaga has maintained its record of good work. The stupendous task of editing *Rabindra Rachanavali* (Collected Works of Rabindranath) is nearing completion. There, have also been useful additions to the already published volumes in the Visvavidya Sangraha Series. With the installation of a new printing machine in the Santiniketan Press an extension of its activities may be expected.

In spite of the temporary breakdown of the Santiniketan Press, the *Visva-Bharati Quarterly* has been able to bring out a special Education Number which has been favourably received both by experts and the reading public. Another special issue, scheduled for the Peace Conference now unfortunately postponed, to be called the Mahatma Number is in the press.

The Sangit Samiti with its headquarters in Calcutta has undertaken the important task of supervising over the correct rendering of Gurudeva's songs and tunes, over the radio and in other mechanical reproductions. It is also forming another link of co-operation and contact between the music world of Calcutta and ourselves.

With regard to the financial position of the Visva-Bharati I am glad to report that both the Central Government and the Government of West Bengal have promised to increase their annual grants, the former from Rs. 30,000/- to Rs. 75,000/- and the latter from Rs. 25,000/- to Rs. 40,000/-. At the same time in view of the Elmgrant Trust being discontinued, the Government of West Bengal have sanctioned an additional grant of Rs. 50,000/- for the maintenance of Sriniketan, the Institute of Rural Reconstruction. Other provincial Governments—Orissa, Madras and United Provinces—have also extended their valued support to the Visva-Bharati. Although these grants when received will be of great help to us the annual budgetary position remains far from satisfactory and the grants fall far short of our actual requirements which are not only complex but growing.

I am glad to say that the Government of India have sanctioned an additional capital grant of Rs. 4,00,000/- which may be available to us in 1948-49 and 1949-50. Its previous grant of Rs. 4,75,000/- was used for building staff

quarters and in giving effect to other much-needed improvements. Several staff quarters at Santiniketan, Sriniketan and Silpa-Bhavana have been completed and other extensions in the Sree-Bhavana, the Siksha-Bhavana dormitories, administrative buildings, the Hindi-Bhavana and the Cheena-Bhavana are nearing completion. The water supply scheme, for which the Government of West Bengal made a special grant, is also in progress.

I take this opportunity to convey our grateful thanks to our many well-wishers, donors and patrons—in particular to the Government of India, Bengal, Assam, Madras and United Provinces ; to the Trustees of the Elmigrant Trust, Seth B. M. Birla, Seth J. K. Birla, the Arya Dharma Sewa Sangha, the Maharani of Jaipur, and the Maharaja of Tripura.

Coming to the administrative side of our work, there have been some amenities and improvement in salaries. New and better grades of service have been introduced. The problem of accommodation has been partially met by the construction of a number of staff quarters and student hostels. The Santiniketan Electric Supply Company has extended its services to new areas and a continuous current supply may soon be possible. More attention has been paid to sanitation : a sewage scheme for the disposal of the Kitchen waste and anti-malarial measures have been undertaken. Our waterworks may be completed before long, thus ending one of our perennial problems. And if the Government's Road Development plans for this area should take up, as long promised, the reconstruction of the approach road from Bolpur to Santiniketan, another of our major grievances, will have been happily removed.

So, during the last as through all these years, the Visva-Bharati has been growing, without haste but without rest. But departmental extensions must not divert us from our central purpose, which is educational and cultural, the building up of an Eastern University. The present tendencies in the Visva-Bharati and in the country definitely favour our functioning as a university on the academic side, which includes a College course, departments of fine arts, music and dancing, a scheme for teachers' training and also post-graduate studies ; as an institute of agronomy in its aspect of rural reconstruction and as a technical school so far as rural handicrafts and industries are concerned. In moving the authorities for the formal sanction of what is already an established fact we are only trying to secure for the Visva-Bharati a legal status without in any way sacrificing the uniqueness of our tradition and teleology.

Three years back presiding over this same Parishat meeting Pandit Nehru had said : "If the Visva-Bharati cannot provide a complete answer, it at least attempts to solve what appear to be the major problems of this age. . . . Perfect and ideal solution of these problems may be impossible to attain, but the fact

that you think of these problems, try to solve them, that in itself is an achievement." We do not claim to have found the "complete answer" to life's problems. But we will not be misunderstood if we say that, in our own way, we too "think of these problems, try to solve them," as Pandit Nehru points out. How far we have succeeded in the effort it is for others to say and the future to judge. In the midst of history's ruins and the breakdown of civilizations the vision of the Poet and Prophet will one day surely be heard. Let us, by the quality of our life and the quality of our aspiration, be worthy of that inheritance and bring that advent nearer.

Address By His Excellency Dr. K. N. Katju

It is indeed a great privilege and a great honour to be here with you this morning. I have looked forward to visiting Santiniketan for many more years than I can tell you. I have heard about its spiritual beauty so much and from so many people. Years ago—I think it was somewhere about 1934—Gurudeva came on a short visit to Allahabad and I had the rare good fortune of being his host. Since then he had extended his great kindness and affection to me and mine. Somehow it was not vouchsafed to me to visit this shrine in his lifetime; and now that my lot has been cast in Bengal, I am fulfilling my long cherished desire to come on a pilgrimage to this sacred temple of learning. In my own home in Madhyabharat, and in the United Provinces, there are many temples of ancient renown and great sanctity where during thousands of years—the people of the Hindu race have flocked year after year in search of the inner peace; and during the last 18 months I have gone as a pilgrim to temples still more sacred in Orissa. In Jagannath Puri resides the Great Lord of the Universe and His Divine protection seems to cover the whole of the land of Utkal. These are all ancient temples made rich by the devotion and yearning for peace and for *mukti* of hundreds of millions of our people in bygone centuries—yet, in a sense, your Santiniketan is, as its name implies, verily the abode of peace. Its foundation stone was laid and it has been slowly built up by one who carried the message of sweetness and light and harmony and tranquillity of mind not only to his countrymen in India, but also abroad in all parts of the globe. Truly blessed is this generation of Indians, in that they have seen with their own eyes and sat at the feet of the two great men of all time, Gurudeva Tagore and Mahatma Gandhi. Not only have they uplifted us and freed us from spiritual and political bondage, but they have raised the banner of India high among all the nations of the world. The wisdom of the East is not an empty

phrase. All great wisdom, if I may say so, has had its roots and flowered in the East. In these modern distracting times when the whole world seems to be in travail, these two great men have been the interpreters of this great wisdom of the East to all mankind. They worked in different spheres but both of them worked towards the same goal—the emancipation of India, body and soul, from foreign bondage ; and each one in his own way not only fulfilled his mission but went further and strove to liberate men and women living in different lands, under different climes, from the bondage of the internal and external struggle between good and evil. Mankind seems to be caught in a vicious circle of war and peace, peace and war, and both our masters have striven to show to mankind how to break and get out of this vicious circle.

Holding as I do Gurudeva in such veneration, you can conceive the humility with which I tread the ground hallowed by the touch of his feet. He was undoubtedly one of the greatest Poets of the world. Out of his fancy he created beautiful images and habitations, he himself saw beauty everywhere, in hills and dales, and in the humble cottage of the peasant he discovered the inner rhythm of life. He conversed in song with birds and flowers and caught the joy of the smiling paddy fields and flowing waters, and he has endeavoured to animate for all time Santiniketan with his own sense of beauty. Personally I own to a sense of strangeness in these lovely surroundings. My own life has been spent in the arid deserts of the Law Courts where all that is ugly and unbecoming and unharmonious appears on the surface and people seem to live not in peace but in a perpetual atmosphere of contention. Truly it is only the message of our great Poets and Saints and Seers which keeps lawyer and politician like myself from losing his soul altogether—so great is the risk he runs of its destruction by the environment in which he lives and moves and has his being.

I am not quite sure what I should speak to you about—your world and mine have been so entirely different. You live in congenial surroundings in the very abode of peace itself where the beauty of nature has been further enriched by the human longing for something still more beautiful and enthralling. All your creative instincts are given full play and you abide in an atmosphere of lovely things, green trees and flowering shrubs, amidst dance and music. The life to which I am accustomed was one of stark reality, dreary, quarrelsome, with man fighting against man—not always by sword or the strength of arms, but by much more degrading weapons, perjury and fabrication of evidence. It sometimes seems to me that human nature has different facets, in that the same individual may from time to time as occasion arises, and as the natural impulse seizes him, present different shapes and forms. In truth very few individuals are wholly good or entirely bad and loathsome. It is given to few

choice souls like Gurudeva and Mahatma Gandhi to reach as near perfection as humanly possible.

From what I have said so far you may have gathered my trend that I have come here more in the spirit of a learner rather than one able or anxious to impart any lesson to others. The only thing I should like to tell you is that you should not carry the impression when you go out from this abode of peace, that all is soft or gentle, or kind or merciful in the world outside—indeed it is not so. Though it is true that every individual is the architect not only of his destiny, but even of his environment, nevertheless you will have to put up with great disappointments and great blemishes in human nature. It is for that reason that while each one of us is taught to be good, we are also instructed to be compassionate and forgiving of the unkindness and frailties of others. You will not find the world outside Santiniketan all rosy and bountiful and a great many of you may have to face a hard struggle in the great adventure of life. It is true that the coming generation has one inestimable advantage over those who have gone before them—they will live and breathe in a Free India, a freedom which has been won after a foreign domination of nearly a thousand years. This foreign subjection itself has led to great faults in the national character, for foreign domination is definitely the greatest curse imaginable, it ruins and degrades the subject people in every way. Both Gurudeva and Mahatma Gandhi not only endeavoured to make us free from that subjection but also endeavoured to cure us of these great faults bred out of that subjection.

In this Free India you will have great opportunities and a vast field of service to your country will be open before you. I trust that life to you young people will be easier than it was to those of my generation. I hope it will be more satisfying and there will be less of frustration in it. In spite of, however, all these advantages the struggle for existence and survival in the national stream of life will be keen. I trust that the poise and the balance and the harmony which you will imbibe here will serve you well when you go out. The appreciation of the finer things in life, of the inner melody of all existence, of the inherent beauty in all objects of nature and even in man-made things round about you will sweeten your life even though the struggle may be hard. The Gita insists on harmony and equilibrium of mind—I presume these are the first things which you will be learning here. No matter how the storms may rage all round you, the spirit should remain calm and serene—that is the essence of the teachings of the Gita and of all its expounders like the Gurudeva and Mahatma Gandhi and if you learn this lesson rightly, you will find it the very staff of life throughout your preordained journey.

Santiniketan has stood for many great ideals, one of the noblest being

the synthesis of the different cultures of Asia. In the olden days when men and women moved leisurely, our great Bharatvarsa had the closest ties with many countries across the sea in what is now described as South-East Asia. We had contacts with China and with our great neighbours on the North-West. There is great discussion these days about a national language. Sanskrit not only was then the national language of India for inter-provincial intercourse, but also for our contacts with the peoples in different countries all round us. Great Chinese travellers came and learnt and became proficient in Sanskrit, and Sanskrit flew across on mighty wings to the countries in South-East Asia. One of the aspirations of Gurudeva was to revive these ancient contacts and to create in Santiniketan a centre where all these great cultures may meet together and be refined and coalesce into one sublime whole. It may be that about the year 1900 when Santiniketan was founded, the achievement of this object may have appeared to many as striving after a distant goal, but the world has changed greatly during the last 45 years. Asia is on the march and is coming into its own and even though other things may differ, the thought in these great countries—India, South-East Asia, China and Japan—is all fundamentally one. It springs fundamentally from the same roots and therefore the core of all national thought in all these countries seems identical. India gave birth to Gautama Buddha and the great Gautama, the Blessed One, has almost moulded the spiritual thought of mankind in these great countries in the same mould. It is therefore but natural that we should draw together and seek inspiration from the great sources. In this new world of a new-born Asia, Santiniketan will have a place of its own—what the Poet dreamt of will come into reality.

I know of your desire to organise Santiniketan into a University. Santiniketan has built up traditions of its own—its activities have multiplied and its influence is being felt in an increasing measure in the educational world. I have no doubt that your desire will be fulfilled and the University of Santiniketan will occupy an honoured place in the world of learning ; but even then the big question will ever remain—how far you remain true to the great ideals which Gurudeva has placed before you for all time. No matter what your structure may be, the animating spirit will be the deciding factor. I pray that throughout its career the teaching and the spirit of Gurudeva may for ever guide and sustain you in your march towards your great destiny.

Convocation Address By Dr. Amarnath Jha

Members of Santiniketan,

I come to speak to you who are to leave on the completion of your education. I envy you the privilege you have enjoyed of residing in these surroundings and treading these hallowed grounds. The spirit of the Gurudeva inspires you and those who are here with you. I envy you also the opportunity, almost unlimited, of serving India and humanity. Your lives will not be cribbed and cramped and stifled in an atmosphere of bondage which prevented us of an earlier generation from rising to the full height of our stature. We were a stunted generation. You have not only the light of knowledge in your eyes, but also the flame of freedom in your souls. Will you prove worthy of this high destiny? Will you rise to meet the destined spring and scale the starry heavens? The country needs you. Her need is great and urgent. Freedom has brought many responsibilities. We have to work for unity; we have to bury our dissensions; we have to shed our provincial narrowness; we have to put off, until we have gained strength and solidarity and are one, differences that are already raising their head. Do you hear the siren song of diversity and the many shibboleths that are clamouring for acceptance? There will be time enough for them hereafter. At the moment we have to hold fast to what can keep us together, to those noble ideals and traditions which have kept our souls safe in spite of centuries of political and economic serfdom.

You have had the advantage of being brought up in an institution which can justly be called Indian. Most other educational centres are neither Western nor Indian. They have most of the features of the West that can be easily imitated. They were founded in defiance of the truth that progress cannot be achieved, in any sphere of national life, unless there is a comprehensive plan of national education—national not in a narrow, parochial sense, but as embodying the essential features of Indian culture and ideals. Most of the schools and colleges that were brought into existence during the last one hundred years were instrumental in the spread of literacy, in providing some useful information, in giving some knowledge of English, in bringing modern science to our doors, and in making us more or less efficient public servants. Though designed primarily for the production of young men able to occupy the lower ranks of administrators, it accidentally produced also able lawyers, notable judges, efficient engineers, skilled physicians, learned teachers, yes, even eloquent and influential political agitators. But for a vast majority of young persons, the education provided was spiritless, lifeless, unrelated to life, alien to native tradition, wooden, mechanical, soulless. Students went through the mill, but at what cost! They worked

and toiled and moiled, straining their intellect, making memory take the place of understanding, prematurely losing their zest in life, their health impaired, making India a country of old men. No one who has any experience of these institutions can afford any longer to feel happy. Ill-equipped schools, inadequate College laboratories, obsolete libraries, unsatisfactory provision for playground ; ill-paid and discontented teachers ; students without even an elementary sense of discipline—dupes of rival groups of designing persons struggling for leadership, with no loyalties towards parents or teachers or the institutions where they study—this is not too dark or lurid a picture of conditions as they have been and as they continue to be. The foundations are being laid on very weak and unsafe ground. The teacher is not the leader even of schoolboys. To a certain extent this unsatisfactory state is due to the political upheaval that we have witnessed and to the thoughtlessness with which the generous idealism of youth has been exploited, but in the main it can be traced to the un-Indian, alien framework of modern education, to the complete divorce from indigenous traditions, and to the gulf that yawns between those who are educated and the others. Education cannot be based entirely on tradition, nor must it be the victim only of experiment ; in any case it cannot flourish if it is only an inane imitation of foreign ideals. It was worse in India. A foreign language as the medium of education and examination ; hours of work entirely unsuited to climatic conditions ; almost complete neglect of physical education ; no contact between the students and the teachers except in the class-room ; emphasis on the unintelligent verbiage adored by mediocrity ; religion kept rigorously at arm's length—all this was neither Indian nor Western. With far-sighted wisdom, Gurudeva realised the futility of this kind of education, and in 1901, established "Santiniketan." It was not to be based wholly on tradition, nor devoted entirely to experiment. It had great ideals, but did not disdain the means for the attainment of those ideals. As the poet put it :

"The students and the teachers who have come together in this Ashrama are daily growing towards the emancipation of their minds into the consciousness of the infinite, not through any process of teaching or outer discipline, but by the help of an unseen atmosphere of aspiration that surrounds the place and the memory of a devoted soul who lived here in intimate communion with God."

Ali, the Caliph, uttered a word of sovereign truth when he said that to separate from things of time and to connect self with things of eternity is highest wisdom. At Santiniketan, where all nature seems at work, the bees humming, the birds on the wing, and Winter wearing on his smiling face a

dream of Spring, where you live in unreprieved pleasures free, where the memory of Gurudeva, sanctified by reason and blest by faith, is to you a lasting inspiration, here you have grown so that you share alike the enthusiasm for what is new and the reverence for what is past. You submit to the best and fullest truth that can be known and yet recognise that truth is many-sided and unending. You have been concerned with the words 'right' and 'wrong' in both the ethical and the scientific sense. You who have enjoyed, according to the Poet's ideals, freedom of mind, freedom of heart, and freedom of will, must spread far and wide this gospel of freedom and save the land from the rigid regimentation of thought and belief which has brought spiritual bankruptcy and even material ruin to other countries.

A University must take all knowledge for its province. It must not be exclusive. Knowledge from whatever source it emanates must be welcomed. It must acknowledge that neither the East nor the West has a monopoly of wisdom, that neither the past nor the present is all right or all wrong. It must recognise that while it is desirable that the humanities should be studied, it is equally important that vocational subjects should not be neglected. There are many cultures deserving of reverent attention ; every period of history has valuable lessons to impart to us ; every phase of civilisation can contribute to our knowledge and understanding of the world. There are, alas, financial reasons which compel a University to make a selection of the subjects it decides to teach and the branches of knowledge it can specialise in. But it must at the same time be constantly aware of the infinite range and variety of what can be known. Here you have the advantage of having departments and institutions devoted to Asiatic languages and cultures ; you have also had in the past teachers from Europe and America. Every country almost has made some contribution here to the growth and development of a true University spirit. Professor Toynbee in his recent book, "Civilisation on Trial", points out how the man of today is the heir of many civilisations. He can truly be a citizen of the world and act according to the ancient aphorism, "Vasudhaiva Kutumbakam", only if he has an intelligent appreciation of the great cultural movements of the world. Toynbee says :

"Our own descendants are not going to be just Western like ourselves. They are going to be heirs of Confucius and Lo Te as well as Socrates, Plato, and Plotinus ; heirs of Gautama Buddha as well as Elijah and Elisha and Peter and Paul ; heirs of Shankara and Ramanuja as well as Clement and Origen ; heirs of the Cappadocian Fathers of the Orthodox Church as well as our African Augustine and our Umbrian Benedict ; heirs of Ibn Khaldun as well as Bossuet ;

and heirs of Lenin and Gandhi and Sun Yat Sen as well as Cromwell and George Washington and Mazzini”.

There is some fear that in future purely cultural subjects may tend to be neglected and utilitarian branches of knowledge favoured. Modern technological inventions exercise a fatal fascination on our minds. We are dazzled by the achievements of science. We use mechanical productions to raise our standard of life, to increase our comforts ; we use scientific discoveries and inventions to cure disease and suffering ; we have conquered distance and seem to be master of sea, land and air. We have become lords of everything but not of ourselves. We have many technological inventions to be proud of, but we have not changed human nature, we have not improved the standard of conduct. Deceit, falsehood, jealousy, pride, and all the other ills in the long catalogue of human vice, have not been eradicated. Indeed, the revelations that have been made in war trials and the gruesome details described frequently in the criminal courts of Europe and America make one wonder if there is not actually a deterioration in moral standards, both public and private. We have forgotten the exhortation : “Know ye not that you are the temple of God and that the spirit of God dwelleth in you ? But if any man violate the temple of God, him shall God destroy. For the temple of God is holy, which you are.” When during the first World War, some one asked an eminent scholar what his war effort was, he replied, “I represent what you are fighting to save.” When the noisy barbarians conquered Rome and poured into the Senate House, their pride was deflated to find the Father sitting silent, unmoved by their victory. The fortitude that makes us suffer ills and enjoy blessings with equanimity, the impulse to noble action, the urge to live and work so as not to fall below a certain standard of conduct, the awareness of the World invisible, the world intangible, the world unknowable, for these it is necessary that young persons should draw inspiration from literature, from poetry, from music, from painting, from sculpture, from dance.

“The angels keep their ancient places ;—
 Turn but a stone, and start a wing !
 ’Tis ye, ’tis your estranged faces,
 That miss the many-splendoured thing.”

Ladies and Gentlemen, I have spent my life in teaching the young and I have watched with tender solicitude over them. I have been of them and have considered myself truly blest because I have received their kindness and generosity in abundant measure. They are intelligent

and have quick perceptions ; they have receptive minds ; they have strongly developed faculties of criticism and a sense of discrimination. They are as keen mentally as the youth of any other country. I have travelled much and I have no hesitation in asserting that up to the age of twenty-five an Indian youth can challenge comparison with the youth of any other country. But thereafter a rot sets in. Intellectual curiosity disappears gradually, mental alertness goes, as also the urge to add to knowledge. How many persons of thirty have intellectual pursuits, even among those who are engaged in so-called intellectual work ? To a large extent, the fact that we have been brought up under a defective system of education and subjected to the terrific strain of receiving education in a foreign tongue must be regarded as being responsible for this premature decay in mental alertness, decline in intellectual development, and spiritual stagnation. Economic conditions and social environment must also share the responsibility. But I wish that you would consider in all seriousness whether this cannot be attended to and whether it is not possible to arouse in the young a thirst for light that will be unquenchable, to teach them to have aspiring minds, still climbing after knowledge infinite.

We in India always regarded him as a learned man, not one who has necessarily read much, but one who has been profoundly taught by a great master. May you, as you pass out of Santiniketan, from these pleasant and sheltered groves, carry with you the inspiration of the Master, who never shirked his duty, who did not find comfort and solace in retirement from the world, who said ब्रह्म साधने मुक्ति से आमार नय, who, living on solid earth, still gazed steadfast on the loftiest star of unascended heaven, and who sang :

“Let me not pray to be sheltered from dangers but to be fearless in facing them.

Let me not beg for the stilling of my pain but for the heart to conquer it.

Let me not look for allies in life's battlefield but to my own strength.

Let me not crave in anxious fear to be saved but hope for the patience to win my freedom.

Grant me that I may not be a coward, feeling your mercy in my success alone ; but let me find the grasp of your hand in my failure.”

Presidential Address By Her Excellency Sjta. Sarojini Naidu

Rising to deliver the Presidential address, Her Excellency Sjta Sarojini Naidu spoke extempore, with her usual eloquence, on Gurudeva and Gandhiji and the relation of both to Santiniketan. Her voice rose and quivered with poignant emotion as she recalled some of the ecstatic moments she had experienced in the presence of these two great men.

The Acharya Devi said in the course of her address that Gurudeva would have rejoiced, had he been still alive, to see his vision fulfilled in Free India. Recalling her first visit to Santiniketan at the instance of Mahatmaji she described how greatly moved and inspired she was by what she saw. "Had I been a stone", she said, "I could not help being inspired by Santiniketan. And that also is the common inspiration of these two learned and eminent guests we have in our midst today."

Her Excellency then gave a touching description of the epic friendship between Gurudeva and Mahatma Gandhi. Gandhiji adored Gurudeva, she said, and he always referred to Gurudeva as *the* Poet. On being questioned, Gandhiji had on one occasion explained to her that he knew of no other poet except Gurudeva. She referred to the unfailing loyalty and regularity with which Gandhiji observed Gurudeva's birth-day throughout his life no matter where and in what circumstances he was at the moment. This great love between the two great souls reached its highest conceivable point of sublimity when Gurudeva rushed to the bed side of Gandhiji during his epic fast and bending over the frail figure, embraced him. Sjta Naidu, an eye-witness of that scene, knew from the emotional tension of the moment how dearly they loved each other. It was just after this that Gurudeva spoke of Gandhiji as a man of God.

Our people are quite right, proceeded Sjta. Naidu, in associating the two great names on all occasions. They seem to be inextricably linked up in public imagination and this is as it should be. The Poet and the Saint worked towards the same goal, along different paths. "Gandhiji served the dream of Gurudeva", she said, "the greatness of one includes the greatness of the other and this institution belongs to both."

In conclusion, the Acharya Devi exhorted the Snatakas to remember how Maharshi Debendranath's communion with God found its true fulfilment in a communion with man and to dedicate themselves to a similar mission. They must go and live among and for common humanity where alone they can realise their higher selves. "If you believe in the words of a woman seventy years old," she declared with the passion of a prophetic vision, "there is neither death nor destruction for any of us, for anything that is truly valuable in our culture and tradition. As you go away from your shelter here at Santiniketan, may you bring a rich fulfilment to India whereby she may be true to her yesterdays and yet true to her tomorrow."

ANNUAL ASSEMBLY OF SINO-INDIAN SOCIETY

The eighth annual general meeting of the Sino-Indian Cultural Society was held on December 24th at China-Bhavana under the presidentship of S. Nityananda Kanungo, Minister of Law, Labour, Industry and Development, Government of Orissa. Professor Tan Yun-Shan welcoming the President referred to the present political situation in China which was undeniably serious. And yet Prof. Tan firmly held that no political disaster, however great, could stamp out of existence the five thousand years old culture of China. The safety of the world, he said, depends on an awakening of the human heart and this is most likely to take place under the inspiration of Indo-Chinese culture. It was therefore vitally important that nothing should be allowed to snap asunder the cultural bond between the two countries re-established by Gurudeva Tagore after many centuries, he observed.

The Assembly observed two minutes' silence in reverent memory of Gurudeva and Mahatma Gandhi. Gurudeva's message to the Society on a former occasion was then read out by Sisir Kumar Ghose. Some of the messages received by the Society for the occasion were read. Among the senders of these were S. Chakravarty Rajagopalachari, Governor General of India, Pandit Jawaharlal Nehru, Prime Minister, Dr. Tai-Chi Tow, President of Chinese Republic, Dr. Chu Chia Hua, Chinese Ambassador in India, Dr. B. C. Roy, Prime Minister, West Bengal, Dr. Shyamaprasad Mookerjee, Minister, Government of India, Sir Maurice Gwyer and others. "Culture is stronger than Governments", said the Governor General of India, and he hoped that the Sino-Indian Cultural bonds will live through all political dislocations and disasters. Pandit Nehru also expressed the same hope observing that the bonds that have held China and India together are far deeper and more abiding than political bonds can ever be.

The Annual Report of the Society for 1948 was read by Anil Kumar Chanda. In the Report mention was made among other things of the increase of the Society's membership and the opening of two of its branches at Benares and Allahabad. Reference was also made to Prof. Tan's recent visit to China and his appointment by the National Government of China as the Cultural Representative of China in India.

Mrs. Renuka Koy, Member, Constituent Assembly, then addressed the meeting. She described how she had heard delegates from different countries to the Asian Relations Conference speak of India as the land of Rabindranath Tagore. Indissoluble bonds had already been established, she maintained, between India and the other Asian countries. The Sino-Indian Society will continue to render valuable service in the cause of Sino-Indian cultural relations, she believed.

Three resolutions were then adopted, one recording the Society's deep sense of loss at the death of Mahatma Gandhi, the second conveying the Society's sympathies to the Chinese people in their present distress and the third congratulating Rathindranath Tagore on his having been decorated by the Chinese Government in recognition of his valuable service to Sino-Indian Relations.

The President, Sj. Kanungo, said in the course of his address that Sino-Indian relations did not exist merely in theory. He himself had found even among illiterate Indians living in villages the notion of an affinity between the peoples of India and China. The relationship which ancient scholars and religious men of both the countries kept alive by undertaking strenuous journeys may have been made all too easy today on account of facilities of transport. The devotion and missionary fervour that these ancient savants evinced should inspire us today, said the Minister. It is indeed a kind of work no Government can undertake, he said, it is men of scholarship and culture who must do it by following in the footsteps of the Poet sage of Santiniketan.

ALUMNI NEWS

The Annual reunion of former students, teachers and workers of Santiniketan was held on December 22nd at Amrakunja. Dr. Amarnath Jha who presided over the function, spoke in Hindi on the future prospects of that language as a lingua franca and on the place English is likely to have in the reorganised system of our education.

The following were elected office-bearers of the Asramika-Sangha for 1949 : Sj. Kamakhya Kanta Roy—President ; Sj. Kalipada Roy—Vice-President ; Rathindranath Tagore—Treasurer ; Sj. Anupananda Bhattacharjee—Secretary ; Sj. Subir Ghosh—Asst. Secretary ; Gouri Bhanja and Niranjana Sarkar—Members without portfolio ; Sj. Dhirananda Roy—Asramika Sangha's representative to the Samsad.

The Sangha decided to invest Rs. 7000/- out of the cash in hand in 8 p. c. G. P. Notes and Rathindranath Tagore was authorised to do the same.

The annual meeting in commemoration of the departed friends of Santiniketan was held on December 24th. Sj. Tapanmohan Chatterjee, addressing the gathering, paid homage to the memory of Gurudeva and all departed friends of this institution—students, teachers, workers and well-wishers—who had helped to make Santiniketan what it is today.

NEWS AND NOTES

The three days of the Pous Mela, which commenced on December 22nd, passed as usual, in high excitement and healthy enjoyment. Each day was packed, as it were, with functions and recreations, which followed almost on the heels of one another and merry souls bent on making the best of the opportunities of recreation that presented themselves found it wiser to discard all routine and personal habits which would at normal times be deemed imperative. There were Jatra performances, Kavigan and Ramayangan and then again Santal-dance, and the splendid shows of fire-works on the first two evenings—obviously the villagers who came in thousands never found a single moment of boredom.

Allocation of different portions of the Mela ground for different purposes and to different kinds of shops and stalls was made this year in accordance with a definite plan drawn up previously. This was a welcome feature as it made for more orderliness and an increased facility of movement towards the different centres of interest. The problem of guest accommodation, however, was not very acute this year. The different committees set up in connection with the Mela and the Anniversary celebrations worked satisfactorily with the help of the student volunteers placed at their disposal.

The Varshika Parishat of the Visva-Bharati was held on December 24th, at 9 a. m., at Amrakunja. S. N. Roy I. C. S. presided over the function. The Karma-Sachiva, Rathindranath Tagore placed the Annual Report and Audited Accounts of Visva-Bharati for 1948 before the Parishat, which adopted the Report.

At this meeting, Rathindranath Tagore was re-elected General Secretary of Visva-Bharati for 1949. The election of the following persons to Samsad from the different constituencies was announced by the President: Mrs. Renuka Roy, S. Anathnath Basu, S. Sudhendranath Mazumdar, S. Prasanta Chandra Mahalanabis and Dr. A. Ahmed from the general constituency; Nandalal Bose and Upendrakumar Das from Santiniketan Samiti; Ajit B. Gupta from Sriniketan Samiti and S. Dhirananda Roy from Ashramika Sangha.

At 6 p. m. on December 25th, Christmas was celebrated at the Mandir with prayer and hymns. Apart from two of Gurudeva's songs that are usually sung on this occasion, there were two English hymns which were sung well. Verses were read from the Bible. S. K. George, who conducted the service, delivered a short sermon full of deep feeling and passionate faith. He spoke of the miracle of rounded perfection which Jesus Christ attained although he lived only for 33 years. The most remarkable trait in his character, said S. George, was the subtle resilient spirit of childhood that found such sublime expression

in all that he said or did. He understood, if any one ever did, the infinite value of children. Numerous aims and objectives have been suggested to help the reconstruction of the war-devastated world, proceeded S. George, but the one aim which is incapable of misinterpretation is that the world should be made safe for children. And in trying to fulfil this aim we may derive strength and inspiration from the example of Jesus Christ, he said.

The following are the students who qualified this year for the Visva-Bharati Diploma by passing the different examinations held under the auspices of Visva-Bharati.

Siksha-Bhavana :—Chittaranjan Das and Basudeo Narain.

Sangit-Bhavana :—Bela Roy, Amita Biswas, Shivani Banerji, Minakshi Sen Gupta, Surekha Mukherji, Harikumar Uppal, W. B. Makullaluwa and Asoke Banerji.

Kala-Bhavana :—E. R. Kumarilswamy, Khagendranath Chakravarty, Kshama Gupta, Santa Sen, Jyotsna Sen, Gouranga Charan Sawn, Bankim Chandra Banerji, Basantraï Kanji, G. Kanakaratnam.

China-Bhavana :—Rev. Pai Wei.

At the annual meeting of the Santiniketan Karmi-Mandali held on December 7th at Sinhasadan under the presidentship of Prabhat Kumar Mukhopadhyaya, Upendrakumar Das was re-elected Secretary of the Mandali for 1949 and the following were elected representatives of the Mandali on the Santiniketan Samiti : Upendrakumar Das, Benoygopal Roy, Sunil Chandra Sarkar, Bibhuti Bhusan Gupta, Prabhat Kumar Mukhopadhyaya and Nirmal Chandra Chattopadhyaya. The Karmi-Mandali Secretary observed in the course of his report that the improved scales of salaries recently implemented by the authorities were appreciated by all Visva-Bharati workers. But the relief given, the secretary pointed out, was inadequate in view of the price level of daily necessities which shows no sign of coming down in near future. Another suggestion contained in the Secretary's report and accepted in the form of a resolution by the Mandali was that with a view to provide opportunities for closer contact between the workers of Sriniketan and Santiniketan, at least one joint session of all the workers residing in those two places shall be convened by the Mandali every year. In another resolution accepted at this meeting provision was made for including the workers of the Vinaya-Bhavana, whether residing at Vinaya Palli or Santiniketan, in the Mandali as co-opted members.

As in other years, just after the din and bustle of the Mela days Santiniketan seemed to be very quiet and sequestered because of the exodus of the

majority of students and teachers on excursion. The following are the destinations selected by the different parties : Siksha-Bhavana—Chitrapur, Kodarma ; Patha-Bhavana—Giridhi ; Kala-Bhavana—Buddha Gaya ; Sangit-Bhavana—Bankura and Purulia ; R. N. Tagore's party—Bhimbandh.

Khagendranath Bhattacharya, Siksha-Bhavana and J. P. Bhattacharya, Economist, Sriniketan were deputed by Visva-Bharati to attend the All-India Economic conference and the ninth annual conference of the Indian Society of Agricultural Economics held towards the end of December at Hyderabad. The former read a paper on Budget and Planning in India and the latter read two papers on (i) The Economics of Mechanisation of Agriculture and (ii) Price Spreads in Marketing of Agricultural Produce.

His Excellency Dr. K. N. Katju showed keen interest in our Rural Reconstruction Programme and during his very short stay found time to visit a Santal village under the management of Sriniketan. His Excellency inspected several houses, a shop managed by the Santals themselves, the Santal School with its kitchen garden and the Soil conservation Research Station. His Excellency was very kind towards the Santal children whom he gave ten rupees for sweets. He was, in his turn, presented with a large papaya fruit by a Santal girl who had grown the fruit in her own garden. His Excellency, generally satisfied with what he saw, expressed a desire to come again and spend several days at Sriniketan in order that he might be able to see its activities more closely.

An interesting symposium was arranged by Siksha-Bhavana in December at China-Bhavana under the presidentship of S. K. George. The different political parties in India were represented by different speakers, mostly students. A Jury appointed to judge the respective merits of these parties from the manner in which each party presented its case and declare one of them as the best, gave the meed of honour to the Congress Party. Many of the student speakers gave quite a good account of themselves.

Sj. Rahul Sankrityayana who came on a visit to Santiniketan just after the Pous Mela addressed a meeting at China-Bhavana on December 27th. Speaking about the medium of instruction in the provinces of India he said that even small countries like Albania in the West and Tibet in Asia provided instruction in all the stages through the medium of their respective mother-tongues. There was no reason, therefore, why the provinces of India should not be able to do the same.

As for a lingua franca, Sj. Sankrityayana observed, Hindi will serve well only when it will have assimilated the riches of all the provincial languages and grown into a powerful language with vast resources. He envisaged a day not very remote when, by virtue of its comprehensiveness and wide compass, Hindi will have come nearer to each of the provincial languages and will be dear to every Indian, irrespective of his mother-tongue, because he will find embodied in Hindi much of his own natural way and accent of speech. The assimilation of Gurudeva Tagore's literary contributions in the different languages of India showed the way, said Sj. Sankrityayana, in which these languages might grow, help each other and at the same time extend the range and scope of the lingua franca.

The Granthana-bibhaga Karmi-mandali organised a social gathering on December 16, on the occasion of Rathindranath Tagore's sixty-first birthday. Workers of Visva-Bharati residing in Calcutta and members of the Granthana-bibhaga Samiti and Sangit-Samiti met Sj. Tagore and offered him their greetings.

A musical soiree was arranged by Anadikumar Dastidar in which some ex students of Visva-Bharati took part. Sj. Tagore then gave a talk on the history of the Granthana-bibhaga since its inception about twenty-five years ago.

Panchanan Mandal, In-charge of our MSS. Section, has received some valuable MSS., painted pata (wooden cover of the Ms.), and folk songs from the gentlemen mentioned below :

Sudhirchandra Kar, Santiniketan : Sj. Hemendra Nath Palit, Bankura ; Sj. Hari Prasanna Mitra, Ramnagar, Burdwan ; Sj. Chittaranjan Ghosh and Sj. Sidheswar Porhel, Bansa, Burdwan ; Sj. Hara Kali Bandyopadhyaya and Sj. Gopal Chandra Chattopadhyaya, Ilambazar, Birbhum ; and Sj. Gobinda Chandra Giri, Uttar Bara Bari, Tamuk, Midnapore.

We are very grateful to them all for their kind contributions and we hope they will oblige us in future with further contributions.

The Rabindra-Bhavana lent 13 documents, mostly manuscripts, to the National Archives of India for the Exhibition held at New Delhi from December 23rd to 29th organised by the Indian Historical Records Commission on the occasion of its Silver Jubilee. Our documents, which deal mostly with Gurudeva's connections with the Indian National Movement, covering a period of thirty years, and include a few letters (MSS) exchanged between Mahatmaji and Gurudeva at critical periods of recent Indian history, were very much appreciated, as the Director of the National Archives of India writes to tell

us, by the public of Delhi and visitors from other parts of India who were there in connection with the Silver Jubilee celebrations of the Indian Historical Records Commission and the annual session of the Indian History Congress.

The following is a detailed list of the documents supplied by us :—

1. A comprehensive scheme of a parallel Government on a socio-political basis drafted by Gurudeva in 1904. The scheme which was privately circulated, envisaged the organisation of the forces and resources of Indian life independent of all associations with the bureaucratic administration. Typed copy in Bengali.
2. The great *Rakhi-Song* composed by Gurudeva initiating the "Rakhi-Bandhan" ceremony to symbolize the unity of Bengal on October 16th, 1905,—the day the "partition" of the province was given effect to by Lord Curzon. Manuscript in Gurudeva's own hand.
3. The historic poem "India's Prayer" read by Gurudeva on the opening day of the Congress session held in Calcutta in December 1917. The poem anticipates the basic principles of the coming Non-cooperation movement. Manuscript in Gurudeva's own hand.
4. Gurudeva's historic letter to the Viceroy renouncing Knighthood. Original draft in Gurudeva's own hand. Date : 30th May 1919.
5. Gurudeva's statement regarding shooting at Hijli (Dt. Midnapore) detention camp and consequent death of detenus—condemning Anglo-Indian Press and demanding trial of those responsible for the homicide. Draft in Gurudeva's own hand. Date : 2nd November 1931.
6. Mahatmaji's letter to Gurudeva on the eve of launching 1932 Civil Disobedience Movement asking him to give his "best to the sacrificial fire that is being lighted". Dictated and signed by Mahatmaji and taken down by Sri Mahadev Desai at 4. A. M., January 3, 1932. The letter was "signed a few moments after his (Mahatmaji's) actual arrest" as is known from the forwarding letter of Mahadev Desai attached hereto.
7. Mahatmaji's letter seeking Gurudeva's opinion on his contemplated fast. In Mahatmaji's own hand. Date : Yerveda Central Prison, Sept. 20th '32.
8. Gurudeva's article entitled '20th September' on Mahatmaji, his fast and the problem of untouchability. Draft in Gurudeva's own hand. Date : Sept. 20th. 1932.
9. Gurudeva's appeal through Press to countrymen to eradicate the evil of untouchability. Draft in Gurudeva's own hand. Date : Sept. 22nd. 1932.
10. Mahatmaji's letter to Gurudeva on question of Hindu-Muslim unity. Original in Mahatmaji's own hand. Date : Yerveda Central Prison, Oct. 2nd. 1932.
11. Mahatmaji's letter to Gurudeva seeking his blessing on the eve of his contemplated self-purifactory fast which began on May 8th. 1933. In Mahatmaji's own hand. Probable date : Yerveda Central Prison, Poona, May 2nd. 1933.
12. Gurudeva's letter to Mahatmaji on Poona Pact. In Gurudeva's own hand. Probable date : August 8th. 1933.
13. Mahatmaji's letter to Gurudeva on Government measures in Midnapur. In Mahatmaji's own hand. Date : Jan. 21st. 1934.

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VISVA-BHARATI NEWS

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FOUR ANNAS

THE UNIVERSITY COMMISSION AT SANTINIKETAN

The Universities Commission came on a two-day visit to Santiniketan on January 15th. A Reception was arranged that morning at Amrakunja in honour of the members of the Commission including Professor S. Radhakrishnan, the Chairman of the Commission, Dr. A. E. Morgan, Chairman of the Board of Tennessee Valley Authority, U. S. A., Dr. Tigert, Dr. Nirmal Kumar Sidhanta, Secretary of the Commission, Dr. Zakir Hussain, Dr. K. Narayan Bahl, and Dr. Duff, Vice-Chairman, Durham University. The party also included Mrs. Morgan and Mrs. Tigert.

The function opened with a song and the recital of mantras of welcome by Pandit Kshitimohan Sen. An Address of Welcome, as given below, was then read by Rathindranath Tagore, Karma-Sachiva, Visva-Bharati.

Professor Radhakrishnan and Members of the Universities Commission,

On behalf of the Visva-Bharati I have great pleasure in welcoming you in our midst. To this place—which Pandit Nehru once described as an oasis in the midst of much barrenness—come all kinds of visitors, but none are really so welcome as thinkers and artists, none fit in so well with the life here as the educationist, the idealist and the intellectual. We welcome you, therefore, as comrades in a common quest.

I dare say that even in your short stay you will feel how every nook and corner, every activity at Santiniketan derives its inspiration from a poet's mind. Indeed Rabindranath described his school as 'A Poet's School' and it is truly a lengthened shadow of his personality. It will not be out of place to touch upon the idea and growth of this institution. It is an interesting and inspiring story, of how a poet turned into a teacher.

It was in 1901 that Rabindranath began his humble and somewhat unpremeditated experiment of a school for young children. There were at the beginning only five students on the roll. Santiniketan was a symbol of his dissatisfaction with the system of joyless and soulless education as it then existed as well as his solution or challenge to that system. Needless to say that the effort—and sacrifice—was little understood at that time. There was both opposition and misunderstanding. In his work the poet was deeply influenced by the Indian ideal of *asrama* or *tapovana*, the forest schools of ancient India where her Rishis had experimented with and discovered the essential truths of our being, a tradition that has never been dimmed or surpassed in our country's achievement, and

the splendour of which is returning upon us on the wave of the recent interest in the Perennial Philosophy and other researches into the working of the human mind.

A school for children could hardly be the limit or total content of Rabindranath's vision and the thing he wanted to do. It was, therefore, destined to grow, because, as he himself says, "the growth of the school was the growth of my life and not the mere carrying out of my doctrines. Its ideals changed with the maturity of my life." His many tours and contacts abroad convinced him of the need of turning the school into an international institution. But the work had to be done by gradual and natural means and he explained his aims in the address on "An Eastern University". "We must find some meeting-ground," he said, "where there can be no question of conflicting interests. One such place is the University." In 1919 a Research Department (Vidya-Bhavana) was opened, and systematic arrangements were made for advanced studies in Buddhist literature, Vedic and Classical Sanskrit, Pali, Prakrit, and later on Tibetan and Chinese, with an important place also given to Islamic and Zoroastrian studies. The work of the Research Department has been happily complemented by Departments of Fine Arts and Crafts (Kala-Bhavana), Music and Dancing (Sangeeta-Bhavana) and College Studies (Siksha-Bhavana). So, Santiniketan was already on the march and when in 1920 Rabindranath visited post-war Europe he found genuine sympathy and interest for what he was trying to do. European intellectuals readily co-operated with him. Santiniketan's scheme of things had to be widened yet more and it was now to include within its objects to be achieved "the meeting of the East and the West in a common fellowship of learning, and common spiritual striving for the unity of the human race." When the Poet returned to India in 1921 he had before him a threefold programme :

To concentrate in Santiniketan, in the midst of the Asrama Vidyalaya, the different cultures of the East, especially those that have found shelter in her house ;

To lay in Sriniketan the foundations of a happy, contented and humane existence in the villages ; and finally,

Through the Visva-Bharati as a whole, to seek to establish a living relation between East and West, to promote inter-cultural and inter-racial amity, understanding and fulfil the highest mission of the age—the unification of mankind.

In keeping with this programme the Visva-Bharati was formally inaugurated on December 21, 1921. Since its inception many new departments have been added : the Cheena, Hindi, Rabindra and Dinabandhu Bhavanas. Cheena-Bhavana is devoted to Sino-Indian studies ; Hindi Bhavana is for advanced work in Hindi language and literature ; Rabindra Bhavana is both a museum and a

centre of research in Rabindra literature ; Deenabandhu Bhavana, named after the late C. F. Andrews, is for Christian and Western studies. A recent and significant extension has been the Teachers' Training Department (Vināya Bhavana).

Any description of the Visva-Bharati is necessarily inadequate. We have here nothing spectacular to offer to the eye ; we are not burdened with the load of numbers or of brick and mortar. The most important element of it is the atmosphere. Our life is spontaneously simple and clean. We have been able to build up the happy tradition that the Visva-Bharati is a perpetual creation of the co-operative enthusiasm of teachers and students, growing with the growth of their own souls. Our students and teachers share their life together and the different departments have not cut up the life of the community in water-tight compartments by "their narrow domestic walls."

There can be no doubt that even without a formal charter, Visva-Bharati as it is constituted today is a University in the best sense of the word. Its growth has been steady and natural and it contains the nucleus of further possibilities. Here, is a natural centre of international fellowship, a truly human experiment. Its aim of integrated education cannot however lull us into a mood of complacency. Of course there have been periods of struggle, stagnation, uncertainties and temptations to compromise. But it is something to have visualised the ideal, to have made the endeavour.

It is obvious that an institution like ours has to depend on individual and state support and we gratefully recall that we have received help and encouragement from many quarters. But so far we had been forced to the role of supplicants. Now, in a free India, we expect a change in the attitude and approach of our national leaders to the problem of education. Should not educational and cultural institutions with creative tendencies and achievements of their own now receive their share of recognition and support and their experience made more widely available ? Here is a vessel built by the service and sacrifice of many *sadhukas*, both eastern and western. Let the educational authorities fill it with friendliness and make ampler use of it. It is to their interest, and their duty, to see that the waters of its spirit never cease to flow.

But enough of our history, our needs and difficulties. Santiniketan as it has developed is not only Rabindranath's "poem in a tangible language", it is also "the vessel which is carrying the cargo of his life's best treasure." Here is the growing outline of a complete education. That is one of the reasons why Rabindranath set such special emphasis on the work of the Institute of Rural Reconstruction at Sriniketan as an integral part of the Visva-Bharati. Education is our deepest concern and the only hope, specially an education which like ours, recognises the emergence of the world's unborn soul, to use Prof. Radha-

krishnan's phrase, as the greatest need of our civilization on trial. Visva-Bharati is the legacy of a great dreamer,—it is a legacy both delicate and difficult. But inspired by the ideals of Rabindranath and with your enlightened co-operation, we will face the future with hope and energy.

Friends, I assure you that this visit of yours to this place will remain in our hearts and bid us stand together in the common cause of civilization. I welcome you to Santiniketan in the name and words of Rabindranath : "In an era of mounting anguish and vanishing worth, when disaster is fast overtaking countries and continents, with savagery let loose and brutal thirst for possession augmented by science, it may sound merely poetic to speak of any emerging principle of world-wide relationship. But time's violence, however immediately threatening, is circumscribed ; and we who live beyond it and dwell also in the larger reality of Time, must renew our faith in the perennial growth of civilisation towards an ultimate purpose." In the name of that "ultimate purpose" which alone gives meaning to our terrestrial existence in a universe otherwise menacing and mysterious, I welcome you all to Santiniketan.

Dr. Sarvapalli Radhakrishnan, Chairman of the Commission, replied in these words : Santiniketan, which is truly Indian both in its spirit and tradition, is indeed the finest of institutions so far visited by the members of the Commission. Beautiful it is, wrought by the hands of the Great Poet. I came here for the first time in 1938 and then again in 1940 as a delegate of the Oxford University, to confer a degree of that University on the Poet, when I felt the glow and warmth of his personality. Although today he is no longer here, his successors are making their best efforts to keep up his tradition. Here, after all, a smiling student is not necessarily a hypocrite, because education has become here a part of life. Here cultures, faiths and countries have been brought together ; a happy synthesis has been made of academic, practical and vocational interests. Indeed, to the Poet the world was not a passing phantasmagoria from which one would like to escape. He sought here on the contrary an increasing substantiation of values. And here he is in line with Indian tradition, because even Sankaracharya, in spite of his Mayavada, believed that life was a steady ascent, a progressive manifestation of true values. 'Deliverance is not for me in renunciation'—sang the Poet and heralded a great cultural renaissance in this great land of ours.

Referring to the efforts and achievements of Visva-Bharati and its present aspiration for the status of a full-fledged University, Professor Radhakrishnan assured its management of the best help and co-operation of the members of the Commission in this matter.

Dr. A. E. Morgan, Chairman of the Board of Tennessee Valley Authority

and member of the Commission, also spoke on the occasion as follows :—It has been an impressive experience for all of us and I see the mind of the Poet behind everything in this beautiful environment. You who live here are most fortunate in having inherited a great tradition, and it is your responsibility to carry it to future. I cannot, however, forget that such institutions as yours and mine, are supported by the labour of people working in mills and factories. It is these poor people indeed, who, toiling and suffering, provide the means and sources that make such institutions possible. I see behind this beautiful scene the grim shadows of those labourers, and it is your responsibility to share the bliss of this great tradition with those people.

The function ended with the Santiniketan song.

Another meeting was arranged at Sinhasadan that day afternoon. Four members of the Commission spoke on the occasion at the request of Pandit Kshitimohan Sen who presided. Dr. S. Radhakrishnan spoke of the necessity of India's knowing and realising herself before she could make any lasting contribution to the world. 'Every country has got its own mental landscape', he said, 'so that even a nation physically enslaved may be culturally free. We have to find out first whether we have achieved freedom in your cultural field. As an emblem of India's cultural tradition we may refer to the terra cotta seals of Mohenjodaro wherein one finds the image of Shiva wrapped in meditation and surrounded by species of animals. This indeed symbolises the conquest of self, the triumph of Truth and Love. Another such symbol would be the image of Buddha seated under the Bodhi tree representing wisdom and compassion. Anatole France, though a sceptic, describes in his Autobiography his feelings on seeing such an image of Buddha. "If ever there was God it is here", he exclaimed. Then again we have got the tradition of the Gita which shows a harmonisation of the centralities of our religion, energy on the one hand and the idea of the Supreme on the other, the *Dhanus* of Arjuna and the *Yoga* of Krishna. Nor have these our ancient traditions grown obsolete. Even in recent years they have lived again in persons like Ramakrishna, Rabindranath and Mahatma Gandhi. It is the first duty of all Indians to know this genius of India and adhere to it with steadfastness.'

Dr. Duff, Vice-chancellor, Durham University, spoke of the great pleasure he had derived from his visit to Santiniketan. This was the richest experience he had in India where he had already been for a month. 'I have known Santiniketan for many years', he said, 'and I knew Tagore since a boy. Your works here are well-known in my country and interest in them among my people is still growing. There is a school known as Abbots' Home School in our parts which follows some of the ideals of Tagore. Morning prayer with

readings from scriptures and from Tagore has been one of the remarkable features in the daily time-table of this institution. There is also another point of resemblance between Durham and Santiniketan. Both are beautiful. But whereas great old age gives beauty to Durham—some of its buildings being nine hundred years old, the beauty of Santiniketan lies in the new environment fashioned by the sensitive mind of the Poet. Here both the essential conditions of education have been fulfilled, the environment is beautiful as even Plato demanded that it should be and there is the element of joy in this education'.

Dr. Tigert who spoke next paid an eloquent tribute to Gurudeva whom he described as 'one of the great seers of mankind.' Although the annihilation of distances in time and space is making one world of all the countries, he said, pockets of isolation still remained all over the world. It is only the martyrdom of the wise and the visionary that can completely unify the discordant elements in our civilisation. Education therefore means to consummate the vision of peace, he added, and that was the mission of Santiniketan also.

Dr. A. E. Morgan, referring to his visit to Kala-Bhavana, spoke about the inestimable service that a Museum can render to civilization. But art for art's sake is not good enough, he said. The past gives us its noblest passions and visions of beauty perpetuated in forms of art. The world is struggling from crudeness to refinement, from license to self-mastery. Hence only specimens of best art of man which reveal a refined human spirit should be preserved, he added.

The members of the Commission visited the different institutions at Santiniketan and Sriniketan. A musical programme was arranged at Uttarayana on January 16th evening for their entertainment. They had also ample opportunity of discussion with heads of departments. An indication of the manner in which the members of the Commission were impressed by what they saw here may be found in the remarks they have put on record in our Visitors' Books. Dr. K. Narayan Bahl of Lucknow University says about Sriniketan : "It was a rare pleasure and privilege to go round Sriniketan and see the wonderful work of Art and craft there. I wish it all success year after year." Dr. Nirmal Kumar Sidhanta of the same University and Secretary, University Commission pays his tribute in these words : "An analysis of the enjoyment of Sriniketan is impossible—a great conception, nobly executed by devoted workers,—that's all that one has to be content with saying." Dr. Zakir Husain, speaking on the same subject, says, "Sriniketan is tackling one of the most important tasks in the reconstruction of Indian life. It is doing this with courage and imagination."

Dr. Arthur E. Morgan left the following appreciation of Santiniketan and Sriniketan : Santiniketan has been one of those half mythical places which we would know about, but would never see. Yet the reality is greater than the dream. I had no intimation of the range of the activities here, nor of the excellence of the achievement in varied fields. Your recovery and preservation of ancient manuscripts is a service to all mankind, as your soil protection and cottage industries etc are to India. It has been a rare opportunity to be with you."

NEWS AND NOTES

On January 24th, Maghotsava was celebrated with an evening service at the Mandir which was beautifully illuminated with earthen lamps for the occasion. The service was conducted by Smta Indira Debi Chowdhurani who read appropriate passages from Gurudeva's writings. Sujit Kumar Mukhopadhyaya recited the *mantras*. An attractive programme of songs was gone through.

On January 19th, a special mandir service was held in the morning on the occasion of the death anniversary of Maharshi Debendranath. Pandit Hazariprasad Dwivedi conducting the service gave a short appreciation of the Maharshi's spiritual message. A meeting also was held that day afternoon at Chhatimtala where passages from the Maharshi's Autobiography were read by students. Sunil Chandra Sarkar, who presided, observed that the most notable gift of the Maharshi was a new life-sense which was comprehensive enough to hold within itself all the healthy interests and attitudes conceivable among men.

Mahatma Gandhi's death anniversary was observed with due solemnity on January 30th. Conducting the mandir service that evening, Upendra Kumar Das referred to the deplorable circumstances under which he died. "Just one year has passed since Mahatmaji's death," he said, "it is increasingly apparent every day that our only hope lies in fulfilling his mission."

The birthday of Netaji Subhaschandra Bose was celebrated with the hoisting of the Tri-colour in the morning. In the evening, Gourprangana and the dormitories were brilliantly illuminated.

Towards the end of the month Rathindranath Tagore, Karma-Sachiva, left for New Delhi to attend a meeting of the Cottage Industries Advisory Board constituted by the Central Government. It may be noted that a full-strength meeting of that Board is scheduled to be held in Sriniketan in April.

Adhyaksha Anil Kumar Chanda also left for Lucknow to attend the Jubilee celebrations of the Lucknow University as the deputed representative of Visva-Bharati.

We welcome Niranjana Ghosh B. Sc. B. Ag (Dacca), who has been appointed Upadhyaya of Botany in the Siksha-Bhavana.

L'Ecole Francaise d'Extreme Orient of Indo-china has conferred its diploma of Member of Honour on Dr. P. C. Bagchi, Director of Research Studies, Viśva-Bharati, by a decree of the French Government dated September 30th, 1948. The diploma bears the signature of Dr. Paul Levy, Director of the Institute, who writes that this honour is conferred only on 'personalities French or foreign, either enjoying eminent position in the world of science or having to their credit a record of exceptional service rendered to the Ecole'. Dr. Bagchi's association with the Institute goes back to 1920 when he undertook an archaeological tour in Indo-China with Prof. Levy under the auspices of the Institute of which Dr. Bagchi was at that time an honorary Research Fellow. We congratulate Dr. Bagchi on his being the recipient of this high honour.

Dr. M. Louis Renou, Professor of Sanskrit and Indology in the University of Paris visited Santiniketan on January 17th. He spoke at a meeting held that evening at China Bhavana on the Influence of Indian thought on French Thinkers. He gave a brilliant account of the different phases of such influence till the present day, when the best minds of France have been greatly influenced, he said, by the writings of Rabindranath. Dr. Renou concluded with an appeal for closer collaboration in the field of culture between France and India.

Pandit Kshitimohan Sen, who presided, pointed out that Dr. Renou was closely connected with Dr. Sylvan Levy. He had done splendid work in Panini and combined with this an interest in mysticism. Pandit Sen accorded him a warm welcome and wished him success in his cultural mission

Our Mss. section (Vidya Bhavana) was well represented in the exhibition held at Gandhinagar (Jaipur) on the occasion of the 55th session of the Congress. The specimens of the Bengali Calligraphy, showing its gradual development during different periods and written on different materials, palm leaf, bark, hand made paper etc. were our main exhibits. Some early printings done on palm leaf and handmade paper were also exhibited.

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VISVA-BHARATI

NEWS



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FOUR ANNAS

SRINIKETAN ANNIVERSARY

The twenty seventh anniversary of Sriniketan was celebrated on February 5th and the twodays following. At the inaugural function on the first day morning Sj. Nityananda Kanungo, Minister, Orissa Government, was present as the Chief Guest. After the recital of vedic verses by Pandit Sujit Kumar Mukhopadhyaya, extracts from Gurudeva's speeches and writings on the ideal of Sriniketan were read by Charuchandra Bhattacharya.

Sj. Kanungo then addressed the gathering as follows : Amazing was the prophetic vision of Gurudeva, who anticipated at Sriniketan all the intricate problems of village organisation which feature so prominently in our programme of national reconstruction today. He knew more than anybody else that Life is a unity which responds only to a total inspiration and that any compartmental treatment of its various problems would be foredoomed to failure. We know to our cost how a system of education that fails to recognise this truth tends rather to draw people away from their home environment and occupation and leave the village poorer. One-sided campaigns of health or agricultural improvement would be equally fruitless and this seems to have been realised in America where, so far as I know, their programme of agricultural improvement has been planned to affect village life as a whole. What other countries have discovered after prolonged suffering and experiment was revealed to the intuitive vision of the Poet so many years back. India will go the way of Arabia and other countries in the Middle East if she fails to profit by Rabindranath's ideals and experiments at Sriniketan. Even like them, she will succumb to a collapse of her food and vital resources. There are indeed thousands like myself, who, having been inspired by Sriniketan, are trying to realise in their own spheres of activity the principles enunciated here. When the history of this phase in our national life comes to be written, the contribution of Sriniketan will no doubt find a very prominent place in it.

The Mela was then formally opened by Sjta Indira Debi Chowdhurani. The Mela ground was specially laid out this year, prominent position being allocated to the exhibition stalls. A stall of Orissa textile products attracted attention. Some of the charts, diagrams and models prepared by Sriniketan to indicate its manifold activities viz. its health work, cottage industries, soil conservation work etc. were highly interesting.

The Brati-Balak rally which took place on the first day afternoon was as interesting as in previous years. The young members of that organisation who came from many villages, far and near, showed agility and a sense of discipline so rare among village boys.

There was ample provision for entertainment on each of the three evenings. But unfortunately the enjoyment of village people who came in numbers was partly marred by unfavourable weather which continued throughout the three days.

On the third day a Conference of the Co-operative Societies of Birbhum district met at Sriniketan. Representatives of various Co-operative organisations including the hundred newly organised Sarvartha Sadhaka Samitis attended the Conference and represented their difficulties.

Sj. Nikunja Behari Maity, Minister, West Bengal Government presided over the Conference. In his address he explained the fundamental principles of Co-operation which, he said, included selflessness and patience. Referring to some of the difficulties mentioned by the speakers, Sj. Maity assured the societies represented by them of the best help of the Government, which, however, needed time to carry out its plans.

The conference was attended by many important Government officers including the Registrar, Co-operative Societies and Sj. Nishapati Majhi, Parliamentary Secretary, who took part in the discussion.

As we were going to the Press, we received the staggering news of the sudden death of our beloved Acharyadevi. Her connections with Gurudeva and Visva-Bharati have been long and intimate. We hope to be able to pay a fitting tribute to her memory in the next issue of the News.

NEWS AND NOTES

The birth anniversary of Dinabandhu C. F. Andrews was observed at Santiniketan on February 12th. Happily Mr. Horace Alexander and some members of the Society of Friends were present on the occasion. A memorial meeting was arranged at China-Bhavana that evening under the presidentship of Pandit Kshitimohan Sen. S. K. George welcomed Mr. Alexander at whose suggestion that day's function was arranged and invited him to address the meeting. Mr. Alexander explained how Dinabandhu Andrews showed child-like joy on all occasions of birthday celebrations. That is why it would be more appropriate to observe the anniversary of his birth rather than that of his death. Recalling the circumstances under which he first came into contact with Andrews in England, Mr. Alexander dwelt lovingly on some of the personal traits of this great-hearted man. He had been introduced to India by Andrews, he said, and since then had various opportunities of knowing and studying the inner man in him. Dinabandhu Andrews's strength, said Mr. Alexander, lay in his simple creed of love—love to God and love to man. That was how he could shed the narrowness of religious dogmatism and respond to life as he found it. It was the inspiration of Poet Rabindranath that enabled him to remain a Christian in the truest sense and yet belong to all religions and nations, Mr. Alexander added.

Pandit Kshitimohan Sen, in the course of his address, also spoke on some of the traits of the Dinabandhu's character, namely his notorious habit of forgetting all about his personal dress and belongings, and also on the deep love he bore towards Gurudeva.

News was received on February 15th at Santiniketan of the passing away of Dr. Tai Chi-Tao, China's great poet-philosopher and former President of the Executive Yuan of the National Government. The different departments of Visva-Bharati were immediately closed as a mark of sorrow and respect. Dr. Tai Chi-Tao was the first Chinese writer to introduce Mahatma Gandhi and Gurudeva to his countrymen. He visited India in 1940 and stayed with Gurudeva at Santiniketan for some time. He was one of the Pradhans of Visva-Bharati. At a condolence meeting held that evening at China-Bhavan, Professor Tan Yun-Shan said that in the death of this eminent leader of China and friend of India, Visva-Bharati has lost a great patron.

We warmly congratulate Pandit Hazari Prasad Dwivedi, Director, Hindi-Bhavana, who has been awarded D. Litt. honoris causa by the Lucknow University. A reception, to felicitate Dr. Dwivedi was arranged at Amrakunja on February 15th. Pandit Kshitimohan Sen eulogised Dr. Dwivedi as one who has carried his researches in fields of knowledge truly Indian and sought to probe into the untutored wisdom and unsophisticated culture of the people which take root in the soil and sprout and blossom all unnoticed by educated men. The lives and thoughts of medieval saints formed the chief field of his enquiry and his researches on Kavir won for him, Pandit Sen pointed out, his reputation as a deep scholar. And in this Pandit Dwivedi was directly inspired by Guru-deva, added Pandit Sen, who had already set an example by giving due importance to folk poetry and cultural traditions in his famous lectures both in India and abroad.

Among notable persons who visited Santiniketan during this month were : Dr. Speigelberg of Stranford University, America, Mr. Mahammad Hashim Maiwandwal, an eminent Afghan journalist and editor-proprietor of the well-known Kabul daily Anis, S. Agneyaji, the reputed Hindi poet and litterateur, S. Rahul Sankrityayan, Dr. C. C. Das Gupta of Presidency College, Calcutta, Mrs. Muriel Lester, the East End hostess of Gandhiji, Mr. Andersen Rosendal, a Danish gentleman who has recently spent several years in China, Mr. Horace Alexander and the Director of Physical Education, West Bengal Government. Nearly all of these visitors addressed meetings arranged by the literary secretaries of the Siksha-Bhavan Sammilani, and spoke on various subjects. Dr. Speigelberg spoke on Recent American Interest in Hinduism, S. Agneyaji on Vision of Modern World, S. Rahul Sankrityayan on The Russians, Dr. C. C. Das Gupta on Buddha in Indian Sculpture and Mr. Andersen Rosendal on Education in Denmark. Mr. K. N. Roy, Director of Physical Education gave an interesting talk at Havell Hall on February 4th accompanied with illustrative moving pictures.

Mr. M. H. Maiwandwal, who was touring India on a cultural mission as a guest of the Government of India, arrived at Santiniketan on February 6th accompanied by Mr. B. Mukherjee of the Ministry of Information, Government of India. Mr. Maiwandwal met and discussed with Rathindranath the possibilities of Indo-Afghan cultural exchange. He visited the different departments of the Visva-Bharati and took particular interest in Rabindra-Bhavana which he described as 'a living memorial to the Poet of Asia' and also in the research departments of Vidya-Bhavana and China-Bhavana, which according to him

would be ideal centres for research work by Afghan scholars. Addressing a gathering of students at Dwarik on February 7th, Mr. Maiwandwal stressed the importance of maintaining a close cultural relation between India and Afghanistan. He gave a description of the working of the chief educational centres in his country and stated that among the student community there were many who were devoted to Rabindranath and derived inspiration from his writings which were quite familiar to the literate people of Afghanistan. Mr. Maiwandwal also addressed a meeting of Patha-Bhavana students just before he left.

Miss Muriel Lester, Travelling Secretary of the World Fellowship of Reconciliation, addressed the students of Visva-Bharati on her visit to Santiniketan on Feb. 16th. Known in India mainly for her association with Gandhiji as his hostess in London during the Round Table Conference, she is herself an indefatigable worker for world peace, and had many thrilling stories to tell of heroic self-giving on the part of students in all parts of the world in the service of humanity. She is now on her way to Australia in her present tour round the world, contacting and encouraging voluntary groups for such service in different countries. She held out the possibility of a team of experienced workers of the Fellowship from the West coming out to India to train leaders for such organized service. The prime need, she said, is to see ourselves in, and to respond to the need of the poorest, the lowliest and the lost.

Sj. Sudhiranjan Das, a distinguished ex-student of Santiniketan and a prominent member of the Samsad, who had been working till lately as a Judge of the Calcutta High Court, has been appointed the Chief Justice of the High Court of East Punjab. We convey our warmest congratulations to him and wish him all success in his new sphere of activity.

For reasons of health, Rathindranath Tagore, Karma-Sachiva, Visva-Bharati, will be away on leave for four months with effect from March 1st. He has already left for Delhi where he will be under the treatment of Dr. S. K. Sen. We hope he will profit by the treatment and regain full health and vigour in no time.

During the period of Rathindranath's absence Surendranath Kar and Anil Kumar Chanda will act as Joint-Secretaries of Visva-Bharati.

We welcome Dhirananda Roy who has been appointed Deputy Secretary

of Sriniketan with effect from March 1st. S. J. Roy was a distinguished worker at Sriniketan many years back. We have no doubt that he will be able to give valuable guidance to the activities of Sriniketan.

S. J. Roy has been appointed in the vacancy created by the retirement of the former Deputy Secretary, Charuchandra Bhattacharya. We record here our appreciation of S. J. Bhattacharya's long and devoted service at Sriniketan and, in particular, of his outstanding contribution to Sriniketan social life, which we have no doubt, will be gratefully remembered by his colleagues.

The following persons have been nominated as members of the Samsad for the ensuing year by the Acharyadevi : S. J. Nripendrachandra Mitra, Justice P. B. Mukherjee, S. J. Sucheta Kripalani.

On the recommendation of the Acharyadevi, S. J. Shyamaprasad Mukherjee, Minister, Industries and Supplies, India Government, has been unanimously elected Upacharya of Visva-Bharati for the years 1949 and 1950. The following persons have been elected Pradhans : Prof. S. R. Radhakrishnan, Mr. L. K. Elmhirst, Pt. Jawaharlal Nehru, Rajkumari Amrit Kaur, S. J. Sudhiranjan Das and S. J. Shyamaprasad Mukherjee.

We are glad to note that Santideva Ghose has been elected a member of the committee constituted for the preservation of folk art of India at Gandhinagar during last session of All India Congress. The president of the committee is Acharya Kripalani and all its members are highly distinguished. It may be noted in this connection that S. J. Ghosh had before this also acted as a member of the Advisory Committee to the Cultural Section of the Sarvodaya Pradarshani organised under the auspices of the Hindusthani Talimi Sangh. S. J. Ghosh's suggestions regarding folk music were incorporated in the final scheme of the Sarvodaya Pradarshani.

We note with pleasure that Nandalal Bose, Adhyaksha, Kala-Bhavana, has been nominated by the All-India Association of Fine Arts as its representative on the National Commission of Government of India intended to serve as a liaison agency between UNESCO and Art institutions in India and also in an advisory capacity to the Government of India in matters relating to the UNESCO.

We are happy to learn that Dr J. C. Tavadia, In-charge of Zoroastrian Studies, has been elected President of the Iranian Section of the All India Oriental Conference the next session of which is to be held at Bombay during next December.

Prabhat Kumar Mukhopadhyaya, Librarian, Visva-Bharati, was deputed to attend the All-India Library Conference held at Nagpur University on January 24th. He read there a paper on Classification of Indian Books. He also presented before the conference his scheme for the classification of Hindi books which he had prepared at the request of Hindi Sahitya Sammelan, Allahabad. We are glad to know that his suggestions were highly appreciated at the Conference.

Pandit Kshitimohan Sen has resumed his lectures on Gurudeva's poetry. These are held every Friday and Monday afternoon and are eagerly attended by many members of staff and senior students. He is dealing at present with Chitra.

Dr. Hazariprasad Dwivedi also has been delivering a series of lectures under the auspices of the Mahila Samiti, the subject of his discourses being Indian Literatures. In the first two lectures already given, he dwelt admirably on Sanskrit and Hindi literatures respectively.

The Dinendra Memorial Music Competition under the auspices of the Patha-Bhavana was held at Sinha-Sadan on February 18th. The first prize was divided among the following competitors who were declared the best : Suparna Tagore, Atin Dutt, Manju Roy Chowdhury.

On February 16th Santiniketan Karmimandali arranged a picnic at Goalpara. Quite a satisfactory number of Santiniketan workers participated in the function. The meal provided was excellent. There was no dearth of music and games and other kinds of entertainment. The success of this venture, we believe, will encourage the Secretary to organise similar functions in future.

We had the pleasure of seeing again a stage performance of Gurudeva's unique comedy Chira-Kumar Sabha after many years. It was produced under the able guidance of Sita Pratima Devi and staged at Udayan on February 25th. The caste was chosen partly from Santiniketan and partly from persons

connected with the Tagore family. Most of the characters were ably rendered and among these the female roles deserve special mention.

Among other interesting functions held recently notice may be taken of an excellent Sitar performance at Sinha-sadan by Rabindra Shankar, brother of the famous master of Indian dancing, Uday Shankar ; a very successful show of mock Parliament arranged by Siksha-Bhavana students under the presidentship of Kshitis Roy ; and a mixed musical programme arranged by Sahityika on the occasion of farewell given to outgoing students of Santiniketan.

We welcome Bimal Kumar Datta M. A., Dip. Lib. who has resumed his work as Assistant Librarian in the General Library on the completion of his study leave.

We congratulate two of our Siksha-Bhavana students in the 1st year, Jyotirmay Chatterjee and Kunja Behari Basu, on their being the recipients of Government scholarships of the value of Rs. 15/- and 12/- respectively.

We are glad to note that a gas plant has recently been installed in the Siksha-Bhavana Chemistry Laboratory. The plant is a gift from the Bengal Chemical Pharmaceutical Works, Calcutta. It is interesting to note that even at the time of its inception, our laboratory owed much to the generosity of the B. C. P. W. We take this opportunity to convey our grateful thanks to the management of the B. C. P. W.

A new small room has been added to the Chemistry Laboratory for setting up the plant. In defraying the cost of this structure we have been considerably helped by a donation of Rs. 500/- from Sd. Bankimchandra Roy, Lecturer, Science Department, Calcutta, our grateful thanks to whom we record here.

We have received an interesting letter addressed to Rathindranath Tagore by Mr. Hal. E. Dewey, In-charge of an American Mission at Pakur and a friend to Mr. Morgan, the distinguished member of the Universities Commission. Mr Dewey was present at Santiniketan during the Commission's visit and he embodies in the letter his personal impressions of that visit. 'Santiniketan gave a royal welcome to the University Commission', he writes 'indicating as it always has done when big things are afloat in the world of education, that it stands out as an organisation bent on having the best, and doing the best, and giving the best to its great community—not only the few who study within its portals, but the many, who all over Asia, have looked to the great Rabindranath and those

who have followed him, to set the pace for the new day'. Referring to Rathindranath's address of welcome he writes, 'There was no doubt as one listened to the great Rathindranath presenting his report of that which was happening at Santiniketan and Sriniketan, that the heart and soul of the new leader was alert to present need, that, following closely in the footsteps of his illustrious father, he was giving every attention to the promotion of those principles which would improve a great organization and make it even greater. It is to the credit of those who are at the helm in Santiniketan that they are mindful of their every failure, and willing to make any personal sacrifice to overcome the same.'

The Sahityika and the Siksha Bhavana Sammilani have recently been reconstituted as follows :

Sahityika :—Prabhasjiban Chowdhury - President, Kshama Gupta and Bibhas Sen—General Secretaries, Arun Bagchi and Shivani Guha,—Literary Secretaries Subhamoy Ghosh and Spriya Roy—Social Secretaries.

Siksha-Bhavana Sammilani :—Subhamoy Ghosh—President ; Krishna-vadan Bhansali and Pramila Rao—Secretaries ; Lutful Haider and Ranjana Das—Literary Secretaries ; Prabudha Ghose and Namita Ghose—Games Secretaries.

The annual general sports of Visva-Bharati were held on February 2nd. and two days following. The events numbered over fifty and were pleasantly varied. Boys and girls, both senior and junior, participated in these events with enthusiasm. As usual, the Tug of War between students on one side and staff and ex-students on the other proved to be highly exciting, specially so, because the students' side won. Equally exciting were the Inter-departmental relay races in which Patha-Bhavana came out as Champion having won both the boys' and girls' races. Each of the following students was declared champion in his own group.

GROUP CHAMPIONS

Boys

| | | |
|-------------------------|--------------|-----------|
| 1. Nripen Singha | Group : Open | 88 points |
| 2. Sibkrishna Kar | „ A | 49 „ |
| 3. Dvipes Roy Chowdhury | „ B | 32 „ |
| 4. Jaydev Bose | „ C | 44 „ |
| 5. Jaysing Rathore | „ D | 49 „ |
| 6. Manas Nath | „ E | 42 „ |
| 7. Kishorilal Das | „ F | 48 |

Girls

| | | |
|--------------------|--------------|-----------|
| Indumati Dwibedi | Group : Open | 28 points |
| Ila Das | „ A | 32 „ |
| Navanita Majumdar | „ B | 44 „ |
| Latika Aich | „ C | 24 „ |
| Alo Datta } | „ D | 28 „ each |
| Karaji Sen } | | |
| Jharna Mukherjee | „ E | 29 „ |
| Tapati Ghosh | „ F | 48 „ |

We offer our heartfelt thanks to Mr. D. B. Sahana of Kodarma for all that he did in connection with the educational tour organized by the Pathabhavana, of which a mention was made before. Sri Pradyotkumar Sen, that never-failing friend of ours, was instrumental in his own quiet way in getting things under way. But for his mediation the excursion could not have been the success that it was. The persons with whom our party came in contact at Giridih during our excursion there have all earned the unstinted gratitude of our boys and girls as well as their seniors by virtue of their constant desire to be of help. It will be some pleasure for them to know that the written accounts submitted by the pupils and their teachers are full of references about them which would do their hearts good to hear. Mr. A. L. Gregory, the station superintendent of Asansol has been mentioned by one and all as having gone out of his way in securing a little comfort to the young travellers by getting them some reserved accommodation. To make a mere mention of names is not much to do, yet it is something that must be done. Mr. Chand Mull, Babu Baijnath Sharma, Mr. R. B. Sahana, Srijut Himangshukumar Sen, Srijut Nikhilchandra Choudhuri, Srijut Biswanath Bhattacharyya, Srijut K. B. Samanta, Srijut Gopendranath Roy Choudhury—these are names that our pupils would never forget.

RABINDRA-BHAVANA

The Rabindra-Bhavana sent for Gandhi Exhibition at Rajghat some important articles and documents connected with the life and activities of Mahatma Gandhi. These documents, mostly in the form of correspondence, cover a period of nearly twenty years of recent Indian history and throw interesting sidelights on the character of Mahatma Gandhi, the development of his mind and his deep and tender relationship with Gurudeva and Baradada Dwijendranath Tagore. The nature and content of these documents are as follows.

Books : Six in number, including the special Gandhi Numbers of the Visva-Bharati News and the Visva-Bharati Patrika and three books on Mahatma Gandhi.

Photographs : Four in number, showing Mahatmaji grouped with one or more persons, the chief among whom are Gurudeva, C. D. Andrews, Kasturbai and Nandalal Bose : all of these were taken at Santiniketan on different occasions.

Correspondence.

(i) Letters, telegrams etc. from Mahatma Gandhi to Gurudeva ; twenty three in number ; the wires show Mahatmaji's touching concern for Gurudeva's health. His wire on the occasion of Gurudeva's 81st birthday runs as follows : "Four score not enough. May you finish five. Love." There is, among these letters, a specimen of Mahatmaji's first Bengali handwriting. The other letters show how at all critical moments in his life he sought for the blessing of Gurudeva. In one, he dissuades Gurudeva from undertaking another 'begging mission' at his age and adds, "You may depend upon my straining every nerve to find the required money", a promise which he redeems next year by sending a draft for 60,000/- rupees. In another, he describes how Gurudeva's letter, after a 'momentary misunderstanding' between the two great men, brought tears of joy to Gandhiji's eyes. One of the latest, written to Rathindranath, expresses Gandhiji's satisfaction regarding the notation of Bande Mataram and Jana Gana Mana published by Visva-Bharati, and contains the assurance, "Wherever I am Santiniketan is always in my heart."

(ii) Letters from Gurudeva to Mahatmaji including one letter to him from Dwijendranath : seventeen in number ; some of these convey Gurudeva's reactions to Mahatmaji's historic fasts and penances and some important political events like the communal award, the Poona Pact etc. A telegraphic message runs thus : "We welcome this great day when you come out victorious to renew your fight against sacrilegious bigotry—moral degeneracy of the powerful." Very interesting also are Gurudeva's Press statement regarding Gandhiji's interpretation of the Bihar earthquake and his final appeal to him to accept under his protection Visva-Bharati which 'is a vessel which is carrying the cargo of my life's best treasure'.

ALUMNI NEWS

The Annual Meeting of the Sripalli branch of the Asramika Sangha of Ceylon was held on August 7th. The following were elected Office-bearers for the year 1949 :

President : Mrs. Esmi Perera ; Treasurer and Secretary : Surasena Virakuna ; Members : Devar Suryasena ; Chitrasena and Dayananda Dimail.

The annual meeting of the Calcutta branch of the Asramika Sangha was held on December 5th. The following were elected office-bearers for the year 1949 : President : Anathnath Bose ; Treasurer : Shibendranath Roy ; Secretaries : Suraranjan Chowdhury and Sunanda Roy ; Members : Tapen Neogi, Sanat Banerjee, Navakanta Barua, Pulin Behari Sen, Amitava Chowdhury, Kantesh Roy, Santisree Nag.

We convey our congratulations to S. J. P. B. Mukherjee, Barrister-at-Law of the Calcutta High Court and one of our distinguished ex-students who has recently been appointed Additional Judge of the same High Court.

Tapanmohan Chattopadhyaya conducted Divine Service and delivered a lecture on the Maharshi's religion at the Prayer Hall of the Bhowanipur Sammilan Samaj, Calcutta on Magh 6 on the occasion of the Maharshi's Death Anniversary.

A pleasant gathering of ex-students at a picnic took place on February 20th at the garden house of Sri Amarendranath Bose, (maternal grandfather of Sita Ghose) on the bank of the Ganges. The party consisting of about 100 members of the Asramika Sangha left Chandpal Ghat on a steamer early in the morning and returned to Calcutta in the evening. Suraranjan Chaudhuri, Secretary, who was helped in his efforts, among others, by Sanat Bandopadhyaya, Sibendra Roy, Tapendra Neogy, Amitabha Chaudhuri, Santisri Nag and Ratna Sarkar, deserves to be congratulated on the eminent success of the function.

Gurdial Mallik, we understand, spoke recently on two occasions at public meetings held under the auspices of the P. E. N. and The youths' Art and Culture Circle respectively, in Bombay. At the meeting arranged by the P. E. N. he gave an interpretation of Gurudeva's King of Dark Chamber and the subject of his talk at the other meeting was A Layman's Idea of Art, which he elucidated by means of illustrative references to his personal impressions of Acharya Abanindranath Tagore and Adhyaksha Nandalal Basu. A summary of his talk on King of the Dark Chamber has appeared in the February issue of The Indian P. E. N.

EDUCATION NUMBER

VISVA-BHARATI QUARTERLY

PRINCIPAL CONTENTS

Rabindranath's contribution to Education in India ; Education for Rural India ; Rabindranath's Educational Ideals and the West ; The place of Music in Education and Culture. The Wardha Scheme A Psychological Analysis ; A new Social order through Basic Education ; Education in Free India and its Central Purpose ; Indian Education in the Upanishadic Age ; Place of English Language in Indian Education ; Adult Education in India ; Religious Education ; Education for Non-violence ; Problems of Teacher Training ; Montessori System and Basic Education ; Teaching of Art to Children ; Discipline and Education etc.

There is besides an exhaustive Bibliography of Rabindranath Tagore's educational writings.

SOME OF THE CONTRIBUTORS

Rabindranath Tagore ; Pandit Kshitimohan Sen ; The Hon. Sri Sampurnananda ; Nandalal Bose ; Prof. Priyaranjan Sen ; Prof. P. S. Naidu ; Dr. K. D. Ghose ; Dr. Stella Kramrisch ; Miss. Margaret Barr ; Prof. Anathnath Basu ; Sri R. Srinivasan ; Sri G. Ramachandran ; Dr. Alex. Aronson ; Miss Marjorie Sykes ; Sri Jnanendranath Chattopadhyaya ; Sri Tanayandranath Ghose ; Mrs. Marthe Sinha, Sri Sunil Chandra Sarker ; Sri Gurdial Mallik ; Sri Santosh Kumar Bhanja ; Sri Benode Bihari Mukherjee ; Mrs. Miriam Benade and Sri Pulinbihari Sen.

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MAHATMA MEMORIAL NUMBER

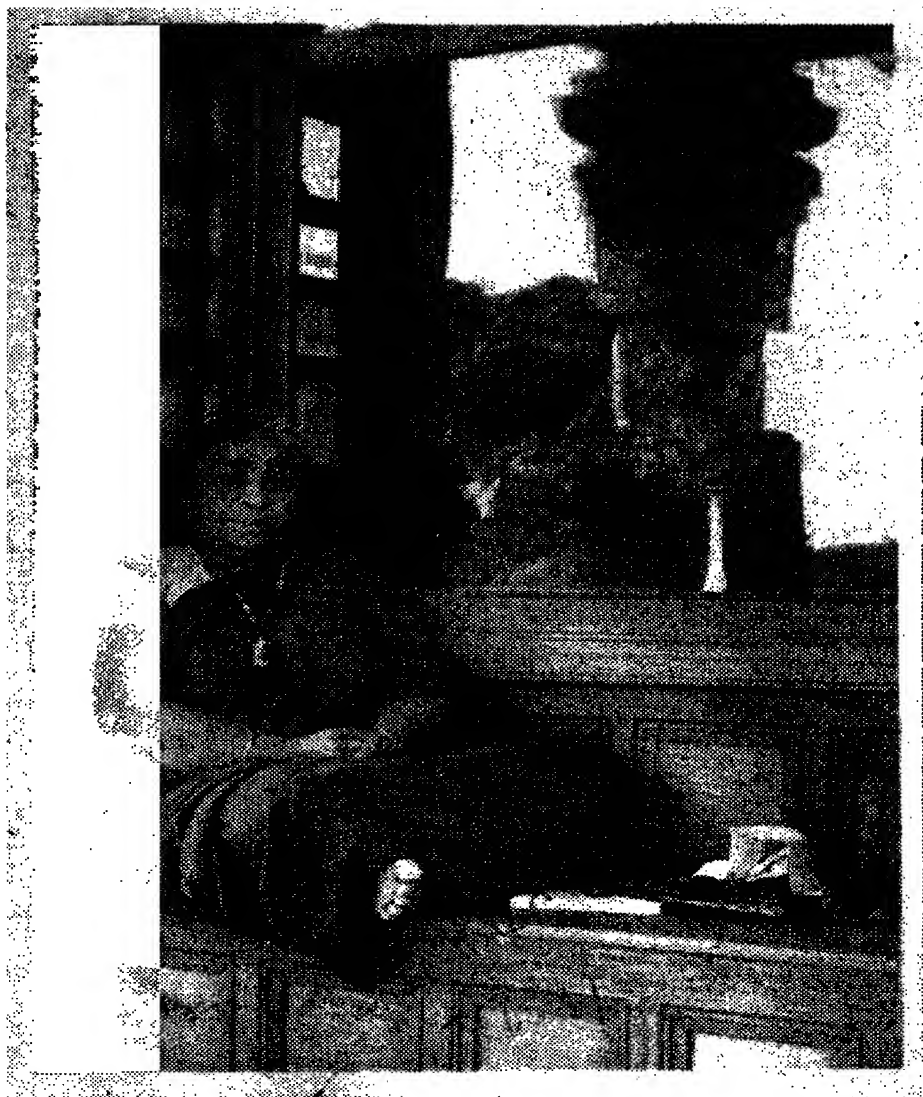
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VISVA-BHARATI NEWS

APRIL 1949

DEATH AND LIFE

Death stroked my hair and whispered tenderly..
“Poor child, shall I redeem thee from thy pain,
Renew thy joy and issue thee again
Inclosed in some renascent ecstasy ...
Some lilting bird or lotus-loving bee,
Or the diaphanous silver of the rain,
Th’ alluring scent of the sirisha-plain,
The wild wind’s voice, the white wave’s melody ?”

I said, “Thy gentle pity shames mine ear,
O Death, am I so purposeless a thing,
Shall my soul falter or my body fear
Its poignant hour of bitter suffering,
Or fail ere I achieve my destined deed
Of song or service for my country’s need? ”

Savojin Nair

OUR ACHARYA DEVI

News arrived at Santiniketan on March 2nd, that her Excellency Sarojini Naidu, our revered Acharyadevi, was no more. Her passing away, in view of her years, need not have been so unexpected and shocking. But those who knew her personally found in her vigorous presence no intimation of so early a doom. Even two months back the inmates of Santiniketan had seen her, on the occasion of the Samavartana Utsava, rise to her full stature, her queenly figure vibrating with a passion that seemed to have found in her soul an enduring home, and declare her message of life everlasting. And at a time when Santiniketan was making preparations for the Spring Festival, the shadow of death descended upon it and silenced for ever was the Poet of Spring, who had thrown out this challenge to her fate in her youth :

Yea, you may smite my mouth to throbbing silence,
Pluck from my lips power of articulate words...
Say, shall my heart lack its familiar language
While earth has nests for her mellifluous birds ?
Shall my impassioned heart forget to sing
With the ten thousand voices of the spring ?

MANDIR

A special Mandir service was arranged on March 3rd. Pandit Kshitimohan Sen who conducted the service paid, in behalf of the inmates of the Asrama, a tribute of deepest love and respect to the memory of the Acharyadevi. "We have lost in her a true poet and a leader of highest eminence", he said, "and yet we have another special reason of our own to mourn her loss. She had become an integral part of Visva-Bharati on account of her profound reverence for Gurudeva and his ideals as incorporated in Visva-Bharati. She has been taken away from us at a moment when we need her help and guidance most..." "And yet death has strengthened rather than severed the bond of love that bound her to Visva-Bharati", continued Pandit Sen, "and I am sure she will remain with us in spirit for evermore and give us the inspiration we need."

Pandit Sen spoke again about the Acharyadevi at the service held on March 9th. He described how at a meeting organised by the Muslims, where Gurudeva was invited to speak, Sita Naidu served as his interpreter and readily translated his Bengali speech into English. Pandit Sen also related a conversation between Gurudeva and Sita Naidu during which Gurudeva had discussed the role to be played by women in the field of politics. Their strength lay in their

womanhood, he had said, in their ready sympathy and spontaneous humanism. It was their duty and their privilege to chasten and soften the crudeness and cruelty of political life and to bring into it an element of dignity and grace. Gurudeva had cited the example of Chitrangada, the princess who wanted to emulate masculine prowess but found her salvation in her womanhood, and suggested that Smta Naidu might cultivate that humility and spirit of reverence which invests womanhood with its wonderful potency and charm. 'Gurudeva's advice had borne rich fruit in Sarojini Naidu's life', Pandit Sen said, 'She remained a woman till the end and it was by virtue of her rich womanhood that she secured the pre-eminent place among her compatriots which was hers.'

KARMA-SACHIVA'S STATEMENT

Visva-Bharati with all its different departments remained closed on March 3rd and 4th as a mark of profound sorrow at the sudden death of its President. A special condolence meeting of the Samsad was convened shortly afterwards. Rathindranath Tagore, Karma-Sachiva, Visva Bharati, who received the news immediately after his arrival in Delhi, at once issued the following statement to the press as a mark of his personal sorrow :

The news of the passing away of Srimati Sarojini Naidu has come to me as a rude shock. The grief is more painful and poignant because the calamity is so sudden and unexpected.

The Golden Voice is silenced for ever ! The voice that charmed millions shall be heard no more !!

The Visva-Bharati has lost its President and we are deprived of her invaluable guidance and inspiring words. My personal loss is too great for me to express it in words.

And the following fuller statement was issued by him in behalf of the Visva-Bharati :

To thousands upon thousands of men, women and children of all communities and races, of every walk of life—the death of Sarojini Naidu is an irreparable personal loss.

Her links with the Visva-Bharati have been deep and abiding. From her youth, she was associated with Gurudeva Rabindranath in a close bond of affection and he was always to her a guide and preceptor.

When tragedy overtook us and Gurudeva was no more, it was Sarojini Naidu who came forward to assist us in carrying his legacy to the nation. As our Acharya Devi (President) she steered the institution through every difficulty. Year after year she came to Santiniketan and it was only in December last at the Annual Convocation of the Visva-Bharati that she once again charged and

inspired us to follow in the footsteps of our founder. Even in the midst of her arduous and manifold activities and inspite of her failing health never for a moment did she forget the needs of our institution.

Never more shall we see her or hear that inspiring voice which was the reflection of her indomitable courage—yet we know that the music of her words and of her life will linger through the ages and give courage and solace to generations yet unborn.

A LIFE-SKETCH AND AN ESTIMATE

Sarojini Naidu was born at Hyderabad on February 13th, 1879. Her father, Dr. Aghorenath Chattopadhyaya, a D. SC. of Edinburgh University, was the founder and life-long Principal of the Nizam's College at Hyderabad. According to Smta Naidu's own description, he was a man with a great beard and a Homeric profile, a visionary who had conceived a passion for alchemy and allowed the great promise of his life to end in a magnificent failure. Sarojini Devi who had inherited from both her parents unlimited curiosity and the desire of beauty, avidly assimilated whatever of poetry or romance came her way and won early distinction by passing the Matriculation of Madras University at the age of twelve. She was sent to England in 1895 as the holder of a special State Scholarship. She studied both at King's College, London and at Cambridge, but had to leave off because of a break-down in her health.

The literary friendships which she formed during her stay in England were of the utmost importance in determining her future career. Her intimacy with Arthur Symonds and Edmund Gosse, both renowned critics, who introduced her as a poet to the British public in later days, is well-known. But it appears from her letters to Gurudeva that her relations with W. B. Yeats were equally intimate. Curious it is to think that a young girl of sixteen that she then was, she made such a deep impression on her English friends. Both Arthur Symonds and Edmund Gosse found in her a rich sensitiveness and an intellectual maturity unusual in European girls of that age. "All the life of the tiny figure," says Arthur Symonds describing his impression of the young prodigy, "seemed to concentrate itself in the eyes; she turned towards beauty as the sunflower turns towards the sun." He discovered in her a suggestion of 'the wisdom of the East'. Describing his impressions of Sarojini of the same period, Edmund Gosse writes, "She was already marvellous in mental maturity, amazingly well-read, and far beyond a Western child in her acquaintance with the world." It can be said without fear of contradiction that these two distinguished friends considerably influenced Sarojini Devi's career and helped her to emerge as a poet.

Sarojini Naidu has to her credit three volumes of poetry : 1. The Golden Threshold, published in 1905 with an introduction by Arthur Symons ; 2. The Bird of Time, published in 1912 with an introduction by Sir Edmund Gosse ; and The Broken Wing, published in 1917. There is ample evidence that the first two volumes were very well received in Europe, running as they did through numerous new impressions.

In 1908 Sarojini Devi married Dr. Naidu at Hyderabad, where she very soon became a prominent figure. She was drawn more and more into public activities till she finally abandoned poetry for politics and public life. She threw herself with all her passion into the national struggle, won her place among the top-ranking leaders of India, became Congress President in 1925, and finally became the Governor of a great province, an office which she held, according to Pandit Nehru, 'with exceeding ability and exceeding success'. And just a few days after she had completed the seventieth year of her life, which was one unbroken story of aspiration and achievement, she died. She had been likened to lotus by Edmund Gosse and gave herself that name in a letter she wrote to Gurudeva. And even like a lotus she had opened all her petals and was in full bloom when the end came.

Arthur Symons found in her poems 'an individual beauty of their own'. It was a 'bird-like' quality of song, he thought, that accounted for the charm of her poems. And this was confirmed by the English Press which paid her eloquent tributes. 'Her poetry seems to sing itself as if her swift thoughts and strong emotions sprang into lyrics of themselves', said The Times,..."In this case, the marriage of western culture with eastern has not proved barren. It has given the poet new eyes with which to see old things. The result is something unique which we need not hesitate to call poetry'. Another journal observed, 'A mystic ring re-echoes through much of Sarojini Naidu's poetry... The Golden Threshold has that indescribable charm which acts like magic on the English mind'. And yet another reviewer thought, 'She has brought a new note into the English verse of the day'.

From the letters exchanged between Gurudeva and Sarojini Naidu, which have been printed elsewhere in this issue, it will appear that Gurudeva generously praised all the three volumes of poetry, which were sent to him for his opinion by Smta Naidu. Unfortunately, copies of the two letters in which Gurudeva expressed his opinion regarding the two earlier books, The golden Threshold and The Bird of Time, are not available in Rabindra Bhavana. But we find

from Sjata Naidu's reference to these letters in her own that Gurudeva was 'gracious' to the first book and that his appreciative remarks on *The Bird of Time* made Sjata Naidu suffer 'from an unashamed and jubilant outbreak of pride and exaltation'. The letter, however, in which Gurudeva expressed his approval of *The Broken Wing*, is available and has been published along with the other letters. It contains not only an appreciation of her mastery of the English language and its delicate metrical nuances, but also an estimate, brief but beautiful, of her poetry. 'Your poems in the *Broken Wing*', Gurudeva wrote, 'seem to be made of tears and fire like the clouds of a July evening glowing with the muffled passion of the sunset'.

It is however an admitted fact that her poetry does not seem as convincing and significant today as it did in 1905, or even in 1912 when the second volume was published. Much indeed has happened since then in the world, which may be said to have completely destroyed the notions of beauty and emotional fulfilment that were in vogue three or four decades ago. The public mind today is so very different in its temper and tone, its intellectual interests and emotional requirements, that it seems but natural that the poetry of Sarojini Naidu, and for that matter the poetry of many an English Poet who came under the influence of the 'aestheticians' and wrote during the nineties and the first decade of this century, should lose its vogue. That Sjata Naidu sought the 'pure gem-like flame' in her poetic endeavours, even as Arthur Symonds himself and the earlier Yeats did cannot be denied. Yeats fought with public indifference and stagnation, the common doom of these poets, by forging a new kind of poetry that seemed to meet the needs of the changed times. Sjata Naidu did it by ceasing to write poetry altogether and seeking for her personal fulfilment in the national struggle for freedom.

But genuine poetry never dies. Every age seems to need a new kind of poetry—a poetry of its own, and no former variety of poetry, however great, can take its place. But that does not mean that the older poetry, if it is worth the name, loses or should be allowed to lose its value. Some of the poems that Sarojini wrote possess that happy spontaneity of sentiment, that assurance of full-blooded passion and felicity of expression, which mark out true lyricism. We know that her rare power of song was recognised by Gurudeva. And as we read her poetry once again, we feel sure that it is destined to live in India, if not in England. That she wrote in English is irrelevant. It was an Indian heart that sang of love and life and death with a voice, eager and fresh. We need not indeed become a sod to this Indian Nightingale's requiem, which is unmistakably sweet and passionate, if not high.

We need not speculate how Sarojini Naidu might have grown as a poet, what lyric heights she might have scaled, had she continued to cultivate her poetic gift. It seems that her oratorical success took away her interest in a more strenuous mode of expression. Her insatiate soul had demanded the taste of 'Earth's utmost bitter, utmost sweet' and raised this lyric cry :

Spare me no bliss, no pang of strife,
Withhold no gift or grief I crave,
The intricate lore of love and life
And mystic knowledge of the grave.

It was a consummation she could only partially attain in her poetry. And consequently she made a heroic gift of herself to the cause of the national struggle in the midst of which she found, in her own language, 'revealed in strange and marvellous beauty the tragic and sublime secrets of man's anguish and rapture, the heroism of his achievement and renunciation'. And persons who had the privilege of knowing her during the days of her mad journey 'into the ocean depths of human struggle, suffering, sorrow,' would unhesitatingly concede that she had at last 'achieved her destined deed'. 'If I could write just one poem full of beauty and the spirit of greatness', she had cried in her youth, 'I should be exultantly silent for ever'. And she realised that one poem not in her poetry but in her life. The one final word of approval that she had always expected from Gurudeva and which had failed to arrive during the long years of their intimacy came at last when they were eventually thrown together and the great poet and seer immediately recognised Sarojini Naidu's greatness, with a direct avowal : Dear Sarojini, you are great. No greater tribute could be paid to Sarojini, nor could it come from a greater man. We have no doubt that, her dream of life fulfilled, she is now among the immortals who live and shine for ever in the vast realm of national memory.

LETTERS*

HYDERABAD, DECCAN

India

16th November, 1912

Beloved and honoured Poet,

You were so gracious to my first little book of songs—"The Golden Threshold", that I venture to send you all the way to your temporary alien home a copy of my new book "The Bird of Time", in token of my profound reverence for your genius. If you will do me the great honour to read and approve of my simple, sincere little verses, I shall indeed consider that I have achieved fame : the most exquisite and fruitful fame ; for your praise would be like a garland of pearls hung around my spirit.

I have been so proud, so rejoiced to hear of the ovations you have received in England, I am so glad too that my old friend Yeats, the most subtle and delicate poet of modern Britain has had the privilege of meeting you. More than any other man or woman in Europe, except Maurice Maeterlinck, Yeats has that mystic quality of imagination, that fervour and ecstasy of the spirit, that could alone make a true comrade for you. It is indeed good news that you have chosen him to edit the English versions of your poems. To the European world they will be a revelation of the beauty and rapture of the Indian genius at its best. And I am sure that hundreds of yearning souls will drink deep and find peace through your work, made accessible to them in such a gracious manner.

I wonder what your impressions of America will be ; but I know what America will feel about the divine magician that carries to them the golden and immortal gift of his lyric joy and spiritual bliss. May all find blessing and refreshment, who come within the sphere of your beautiful influence. Om ! Shanti ! Shanti ! Shanti !

I am your
Most sincere and reverent admirer
SARAJINI NAIDU.

* We publish here the letters exchanged between Sjta Sarajoni Naidu and Gurudera, as found in the *Rabindra-Bhavana*. Copies of the first two letters written by Gurudeva could not be traced. A few of Sarajini Devi's letters, which are brief and wholly personal, have not been included.—Editor.

THE GOLDEN THRESHOLD

Hyderabad, Deccan

20th August, 1917

Beloved World Poet,
Since

“Silence and song and tears
Delight and Dreams are thine”—

and the whole world's tribute of love and reverence—it seems but a trivial gift to send you, as an individual offering, my little book of songs—the songs of a Bird with a broken wing...

Only two days ago, in looking through some treasures, carefully cherished and put away in safety, I came across a beautiful letter from you about my last book ‘The Bird of Time’, and I greatly fear that I, who am striving devoutly to cultivate the exquisite gift of spiritual humility in accordance with your new teaching, suffered from an unashamed and jubilant outbreak of pride and exaltation. I am now sending you a copy of ‘The Broken Wing’, and but for a submarine tragedy to the first batch of presentation copies you should of course have received one early in the year, directly it was published....

Into these poems I have poured perhaps less of my art and more of myself than hitherto, and if your taste, instinct and experience of life approve of these little songs, I shall feel that I too have been crowned, not by the world, but by some one whom the world has crowned.

I hope to meet you this winter in Calcutta, meanwhile—to quote your own words—simple and immortal—

“I touch by the edge of the far-spreading wing of my song thy feet which I could never aspire to reach—”

SAROJINI NAIDU.

SANTINIKETAN

August, 1917

Dear Mrs. Naidu,

Shall I make a confession to you ? Once again while reading your poems in your last book I became only too conscious of my own broken wing in my flight in the alien sky of English diction. You make me feel jealous of your lyric ease and grace in every movement of your thought among foreign words that are so friendly to you. However, it fills my heart with pride to know that

you have gained by your own right your seat among the renowned of the West, thus mitigating the insult that broods over our Motherland.

Your poems in the Broken Wing seem to be made of tears and fire like the clouds of a July evening glowing with the muffled passion of the sunset.

Yours

RABINDRANATH TAGORE

ESPLANADE HOUSE

Waudby Road, Bombay

3rd December, 1933

Dear Sarojini,

You are great. Once I thought that you were as frivolous as I am. I still hope I was not wrong, but there is another side of your character, and I repeat once again that you are great. You have helped me as none else could have done but what is still more important to me is that I have come close to you and known you. You have amazing gifts which would have made me envious, but I have loved you and that has saved me. I am afraid my language sounds absurdly sentimental, but I do not care. I expose myself to your delightful laughter, for I know it cannot be unkind to me. Please do not doubt my sincerity when I say that from this trip I carry back the memory of an experience which will be precious to me.

Ever Yours,

RABINDRANATH TAGORE.

TAJ MOHAL HOTEL

Bombay

7th December, 1933.

Dear Master of many enchantments,

One of the most enchanting things you have created is your gracious and tender letter to me, which moved me both to the "delightful laughter" of which you speak and to tears of delight.

Let me hasten to allay one anxiety. You are quite right in your belief and hope that I am still as "frivolous" as you; are we not among the children who play with coloured shells upon the seashores of Time and do we not build and raise impregnable citadels of foam and rainbow and silver sand as our refuge against the tumults and turmoils of life....., but you with your poet's intuition have discovered in your first near and real contact with me "another side" to my character, which in an impulse of superlative generosity you label twice over as "great".

But a seer like you must also realise that it is not an intrinsic or individual "greatness", rather is it the cumulative memory, experience, knowledge that I bring back as shining treasure to the citadels of foam and rainbows from the long and frequent journeys it is my natural destiny to undertake into the ocean depths of human struggle, suffering, sorrow...where I find revealed in strange and marvellous beauty the tragic and sublime secrets of man's anguish and rapture, the heroism of his achievement and renunciation...Even the lowliest amongst us cannot but be exalted into the semblance of greatness by reflection of such deep and wide human contact and communion...The Poet's dream does not find its only fulfilment in language, but also in the colours and rhythms of life vibrating to the call of grief or gladness.

Your visit to this sea-borne city (which alas for the moment is afflicted with a dual bankruptcy of both temporal and spiritual wealth) has been like a benediction of Beauty and Grace and quickened the hearts and vision of the older and younger generations alike to a renewed response to the loveliness of ideal, and the loftiness of dedicated service in pursuit of those ideals...

Perhaps in the coming years, before you pass with your wonderful presence into the regions of the gods whom you resemble, you will find that your voice has indeed awakened the people to the challenge of judgment and that they will pay the heavy price of freedom for the sake of the Redemption that is always the gift of humanity to itself from its own inner wellsprings of courage and love.....Thank you, Poet and Seer ! I send you all the salutations due from me to you...from the Lotus to the Sun !—

SAROJINI NAIDU.

HYDERABAD

Deccan

12th August, 1940.

Greeting to you, Poet in whose verses flow rivers of ancient wisdom and perennial youth, latest among those whom the old mother of learning far away has chosen to honour with the highest tribute in her gift...We have been reading with infinite delight, your beautiful reply and acknowledgement. It is poetry and prophecy in one.

I do not know how many more years of physical life may be added to your fourscore so richly attained, so superbly sustained, but when your now fragile and delicate body becomes a handful of scented ashes retrieved from the sandal-wood pyre—unlike us—you'll still be triumphantly alive and immortal, your words will be the everliving symbol and indeed—reality of you, your very self...

May I thank you or is it the gods that I should thank for the loveliness and enchantment of your genius—Poet whose words have given so exquisite a

treasure to the world and in your own words brought honour to India—an exalted service that none but two or three have been able to perform in like measures though in other ways...But your service is unique and inimitable and India in her day of peace will remember and cherish it. Your loving,

SAROJINI NAIDU

P. S.

Padmaja & Leelamani are somewhat unreasonable. They think Oxford should have created an entirely new and superb honour to bestow on you !!

I don't know how many more years of sky-scraping life may be added to your furesscence - so rich, altared. so superb furberness... but when ~~the~~ you new fragile and delicate body becomes a homeful of scented roses retuned from the Sandalwood type - gentle as - you see shee be trumphant! Alas and immortal. You were, will be the ever-living symbol and endear. Reality of you. You very self...

A SPECIMEN OF SAROJINI NAIDU'S HANDWRITING
Taken From her letter to Gurudev dated 12 August, 1940

SANTINIKETAN

17/8/40

Dear Sarojini,

Your love buoys my heart up but any gift of honour added to those that have already been heaped upon myself oppresses me even when it makes me feel proud. For it brings new chains and responsibilities to my overcrowded days and offers my seclusion to the invasion of the people who in their idle moments have the habit to pry into the lion's cage in the zoo.

Since you met me last the pages of my life's book are fast fading into obliteration and the light from my eyes is waning which compels me to curtail my activities to the thinnest edge of necessity. Only I thank my fate that in its miserly dealings it still has kept my mind unmolested. I must stop here hoping that the thanks conveyed in these few lines of mine may not rob my reticence of its fuller homage.

With best love,

RABINDRANATH TAGORE

IN MEMORIAM--SAROJINI NAIDU

By Indira Devi Chaudhurani

The great Sarojini, as I used to call her in fun. How full of fun and frolic she always was, in spite of advancing years and increasing ill-health, and how truly remarkable and versatile a woman.

My intimacy with Sarojini was more extensive than intensive; which means that it was spread over a good many years, but was never very deep. It even extended to other members of the family—such as her brother Harin, the poet, and her sister Sunalini, the dancer—to mention only the particular aspects under which I became acquainted with them, albeit it was merely a nodding acquaintance.

But the family picture that impressed me most and still remains in my memory is the one of her father Dr. Aghorenath Chattopadhyaya, whom I remember meeting in the railway train, on one of the many journeys we constantly used to make between Calcutta and the Bombay Presidency, where my father was stationed. I was then in my early teens—a somewhat precocious age to be reading George Elliot's *Mill on the Floss* in the train. But it was not mere show—as Dr. Aghorenath evidently thought then—we children really used to read and enjoy these grown up books in those days. And later on Marie Corelli, Ouida and Wilkie Collins;—does anybody ever read those authors now-a-days, stamped as they are all over with the mark of the Victorian Age? But for good or bad, I sincerely pity the poor modern kids who have not experienced the sheer delight of reading Grimm's and Hans Andersen's *Fairy Tales*, Lewis Carroll's *Alice of Looking Glass* and *Wonderland* fame, Don Quixote, *Arabian Nights* and last but not least, *Helen's Babies*. But I am straying from my subject.

Dr. Chatterjee told me that he too had a little girl who was very fond of reading and whom he would be sending to England some day. He also gave me and my brother many pretty little knick-knacks, such as sticks ornamented with beads etc., of which he seemed to have a collection in his suit-case. And that was the first and last time we ever saw him—a tall imposing figure, dressed in Mahomedan style, with Hyderabad turban and flowing white draperies.

I can't recollect when and where I first met Sarojini, but I had heard of her previously from my husband, who had met her in England,—a delicate girl with large eyes. All I know is that she never failed to come and see us whenever she visited Calcutta, and that she was a warm-hearted family friend. I still possess an old letter (1929?) in which she expresses her

regret at not being able to come and see us on that particular occasion and asks to be remembered to so-and-so, mentioning names. And the affectionate kiss with which she always greeted us—another Victorian habit which amused our modern Indian friends ! I have one or two picture-postcards too sent by her from such distant lands as Canada and Sweden,—which shows that in her case, at any rate, “out of sight” was not “out of mind.”

Scraps of paper all these may be, yet not to be thrown on the scrap-heap by any means, but cherished with care as treasured souvenirs, at least while our own life lasts.

The Indian public, whose idol she was, know her public life as well as, if not better than, I do ; so I am not expected to dilate upon her many-sided personality—poetical, oratorical, intellectual and political—in this humble tribute, paid by a countrywoman and elder sister. To tell you the truth, I feel much more attracted by the womanly qualities that she possessed from all accounts ; by her charm—that elusive quality so hard to define,—her hospitality, her geniality, her friendliness, her interest in the home and things homely (though she couldn't possibly have found much time to devote to these latterly), even her well-known fondness for the good things of life, her unfailing wit and sparkling humour, and above all by her courage and fortitude in adversity and infirmity. Not that these womanly qualities are lacking among our Indian womenfolk as yet, thank God !—but what is rare is the combination of these with a keen intellect, a broad grasp of public affairs, a steadfast devotion to the motherland and a poet's vision ;—which we usually associate with the sterner sex. It is this composite, gracious and vivid personality for which our dear friend Sarojini will be long remembered by her admiring countrymen.

We of the Visva-Bharati have doubly cause to mourn her being snatched away so suddenly from the helm of the Institution, just when we were so much in need of her loving help and guidance. But she had completed the proverbial three-score years and ten of man's mortal life on earth and she had given of her best unstintedly in full measure during all that time—so let us not grudge her her well-earned rest.

May her soul rest in peace. Om ! Shanti.

SAROJINI NAIDU

By S. K. G.

"*Janmadin mrityudin jabay mukhomukhi karay*"—when days of birth and death face each other,—said Gurudeva in one of his later poems. Only some months back the country celebrated Mrs. Naidu's 70th birthday. Her sudden death on the 2nd of March at the Government House, Lucknow, was quite unexpected. Of course she has died full of years and honours and there was something just-as-it-should-be about this imperious and iridescent personality lying in state at midnight in the chilled grandeur of a governor's establishment.

Many were the ties between her and the Visva-Bharati and its Founder. Apart from "the small poet's"—the phrase is her own—allegiance to the great Poet, her angelic visits to this place are some of the sweetest memories for the residents. Though of late not as easy of avail as we would have liked her to be, the brilliance of her conversation no less than her public speeches are still very real to most of us. Since her election to the Presidentship of the Visva-Bharati her annual addresses during the *Satoï Pous* celebrations formed a major attraction. The mixture of her wit and wisdom was indeed a tonic. In her address of 1947 she distilled the essence of her experience for us: "We pass on our ideals of the spirit, our dreams, our achievements to posterity because we cannot die though our bodies might be burnt in the cremation fire. That is the teaching of Rabindranath, that again is the teaching of Gandhiji.... Ours is a world to inherit... I want you to carry this message through every action, every thought and through every life—of India's greatness and beauty to the world." Few have carried that message so well as Sarojini Naidu.

A distinguished family background, collegiate education at King's College, London, and at Girton, Cambridge,—but, characteristically, without completing the course—the somewhat rapturous reception to her adolescent verse, the maiden's *grande passion* for the brilliant young surgeon who later became her husband, the stepping out of the seclusion of society life into the fray of political fight,—“her life become a poem and a song,” as Pandit Nehru put it—her faith in the Indian National Congress and its leader, the impassioned plea for Hindu-Muslim unity (of which she was herself a symbol), the Presidentship of the Congress in 1925 and, finally, to emerge as the first woman Governor of an Indian province—her life reads like a romance of yesterday's ampler eminence.

There was something legendary about this colourful and colossal creature. Her poetry as well as her eloquence had, no doubt, dated and a later and critical generation found her facile. A disillusioned generation asked for logic and would

not always care for her rainbow rhetoric, which so often seemed to melt into thin air. Yet, who that has known her even for a few minutes will deny the magic of her personality, as phrase followed phrase, and as darted as a woman's tongue could make it? Nothing, neither the dust and heat of politics nor the burden of official status could keep down her irrepressible femininity for long. Immersed in politics, she was never a politician. Brilliant at repartee, this strange product of the East and West once described Gandhiji as a Mickey Mouse! A Sheaf of Sarojini Anecdotes would be the easiest thing to put together. She was a fearless heroic woman, even if her temperament and the environment in which she moved and lived (alternately politics and life at the Taj, so to speak), did not allow her to express the more subdued values of Indian womanhood. In spite of eminence and emancipation she remained a woman.

But it is not enough to look upon Mrs. Naidu as only a successful orator, a maker of phrases and a woman of abundant vitality, one who combined both the values of the past and of the present. Perhaps the greatest quality about her is courage and her suffering, though she bore it lightly and few have ever guessed the depth of her suffering. She suffered for the things she loved most. But the fire of passion and patriotism had burnt all the dross. Therefore more modestly, the mother wrote :

Sleep, O my little ones, sleep,
Yours is the golden To-morrow,
Yours are the hands that will reap
Dreams that we sow while we sleep,
Fed with our hope and our sorrow
Rich with the tears that we weep.

The "little ones" of today waking into a world of golden freedom bow their heads in sorrow and gratitude to the gay genius of Her Excellency Shrimati Sarojini Naidu. Santiniketan pays its homage to the memory of this lover of all things comely, a visionary who enriched our lives by her passionate presence.

THINKING OF SAROJINI DEVI

By Dr. Amir Ali, Ph. D.

In paying personal tributes to the great, one exalts one's self ; but must I let that deter me from paying homage to Sarojini ?

Besides, while Sarojini Devi was "great" to the world outside, to a small coterie of us in Hyderabad she was just "one of us"—a luminous representative of the Indo-muslim society that old Hyderabad had produced—the brilliant emblem of a cultural synthesis which we proudly thought the rest of India could well emulate. This is not to say that we, of this coterie, had the same gifts as Sarojini—far from it. But with family associations extending over three generations, our pride in her was none the less, possessive, and we felt proud and happy whenever we heard or read of Sarojini. Her early poems depicting life and scenes in Hyderabad—those scintillating aspects which the school generation of the present has not even seen—retrieved for us pleasant memories for which we were grateful ; and when she achieved fame in Congress and in shaping the destinies of this sub-continent we felt satisfied that the old Hyderabad of which we were so proud was actually contributing her best to the greater entity that was our Mother India.

By the time I was old enough to recognize greatness, Sarojini had already outgrown Hyderabad and had become an All-India figure. One of my early recollections of her is of the Ahmedabad Congress of 1921 to which I was a youthful visitor. The hushed silence and her stately gestures I still remember vividly ; and since youthful diaries help to impress memories, her slow and deliberately uttered words still echo in my mind :

"If some fairy Goddess of Destiny were to ask me, what boon did I crave for in this world, I would say : Give me the power to mould the mind of the young generation...."

And now, looking back over these many years I hope, and in my optimistic moods, believe, that the boon she craved for was not denied.

Another recollection of her takes me back to America where she was visiting in 1928. I remember her giving me an appointment to meet her train at an unearthly hour in the night and keeping awake to meet a youngster from her Hyderabad. I remember her commenting on my "romantic" address—"Cook's Street, Ithaca" with that contagious laughter which makes me chuckle

even now when I am thinking about it. "Don't these Americans see the incongruity of Cook's Street, Ithaca?"

And then she had gone out of her way to visit Cornell University where she gave an address which made all of us "Hindu" students walk with our heads up for weeks afterwards. One of the Professors in the Public Speaking Department of the University told me that "Madame Naidu" was one of the speakers whom he would recommend as a model to his students.

And my last recollection of Sarojini Devi is of Bolpur itself. One of the reasons which drew me to Santiniketan in December, 1947 was that she was becoming the President of the Visva-Bharati and I felt that in the midst of the mental sickness which pervaded India in those days my presence in Santiniketan might give her also some satisfaction. What a load of strain I cast off in those three days and what a delight it was to meet Sarojini and Padmajah, my kindred from Hyderabad, amidst surroundings which had become my second home and people who welcomed me as a prodigal even after twelve long years. To me it was a family reunion if ever there was one.

Now, Sarojini is no more; but to a great many of us she is as alive as she ever was. We hear her incisive words, something inside us responds to her contagious humour and when we think of her as a personality, a faint smile lights our features—a wistfulness such as thoughts of all things good and all things beautiful lend to the human mind.

To millions of us in India Sarojini will long remain a real Devi.



NEWS AND NOTES

Basantotsava was celebrated on March 14th. The morning function began with a procession of girls, festively dressed in saffron and decked with vernal blossoms, who carried in ingenious vessels made out of palm leaves their offerings to the Lord of Spring and proceeded dancing along Shal-Bithi till they reached Amrakunja, the venue of the function. Then followed an interesting programme of songs, dances and recitations from Gurudeva's poetry.

A performance of Gurudeva's musical drama Vasanta was arranged that evening. An open-air stage was improvised in Gourprangana with a circular bamboo frame-work bedecked with leaves and festoons. This beautiful stage with its suggestion of leafy ease and festal joy formed an adequate environment for the advent of Spring with his retinue : the odorous flowers of the season and their lover, the South Wind. On one side of the stage sat the King and the Poet representing human reactions to the divine festival of which they were the privileged spectators. And before them, wafted as it were by the varying rhythms of the ravishing music of the choir, appeared the dramatis personae, charmingly costumed and illuminated by soft amber lights. Dance followed dance, now a solitary figure occupying the stage, and now again a whole host of dancers filling it up with rhythmic rapture. In short the performance was highly successful, and perfectly enchanting in its effect on the huge assemblage of spectators who sat all round the central structure. Thanks are due to the Adhyaksha, Sangit-Bhavana for this brilliant show, specially in view of the large number of persons who had to be trained up, and also to the teachers and students of Kala-Bhavana for the beautiful decorations.

Gandhi Punyaha was observed on March 10th at Santiniketan, Sriniketan and Vinaya-Bhavan. The usual programme of self-help and service was carried out with enthusiasm. Students and teachers joined hands in cleaning compounds and latrines, drawing water, and attending to duties in the kitchen. At Vinayapalli, the students arranged a programme of entertainment at the day's end in which all the residents including ladies and children took active part.

We are very happy indeed to announce that the surgical operation that Rathindranath Tagore, Karma-Sachiva, Visva-Bharati, had to undergo at Delhi was successful and that since then his progress in health has been quite satis-

factory. We fervently hope that he will enjoy the bliss of perfect health for many years to come and continue to give himself, as generously as in the past, to Visva-Bharati work.

We are glad to note that Silpaguru Abanindranath Tagore was felicitated by lovers of art in Calcutta at Jayanti celebrations arranged in his honour under the auspices of Rupayani. Adhyaksha Nandalal Bose paid his tribute to the Master in a letter in which he wrote : 'The minds of your students are full and overflowing with the nectar of your love and affection. They are offering respects to you with cups filled with that nectar. You have loved Nature and filled yourself with her rhythm. Lead us unto the joy of that rhythm.'

Replying to the address of welcome Abanindranath said, 'Do not create factions in the name of art. Let us all live together, whatever may be our individual taste or creed. Our joy and salvation lies only in painting pictures, in conceiving and even living them.'

We wish our ex-president many more years of health and happiness.

The following principles regarding the admission of non-residential students to Patha-Bhavana, have been recently adopted by the Santiniketan Samiti.

1. Except in the following cases no day scholar will be admitted in Patha-Bhavana from January, 1950 :—

- (a) Wards of Visva-Bharati Staff-members ;
- (b) Wards of Visva-Bharati lessees who are life-members and reside permanently at Santiniketan ;
- (c) Wards of ex-teachers and ex-workers who have built their own houses at Santiniketan and permanently reside therein ;
- (d) Wards of the local Post Master ;
- (e) Wards of such other persons as may be determined by the Santiniketan Samiti from time to time.

2. The total number of students in Patha-Bhavana is not to exceed 300.

3. If at any time necessity arises for the elimination of a number of day-scholars, the general merit of the students is to be taken into consideration in doing so.

We congratulate Jharna Mukhopadhyaya, 5th Group and Dipankar Sen, 4th Group, Patha-Bhavana, who have been awarded the Samavaya Bhandar

scholarship of Rs. 5/- a month and the Rathindra scholarship of Rs. 10/- a month, respectively, both being tenable from January to December, 1949.

The academic institutions at Santiniketan will remain closed on account of summer vacation with effect from April 28th, and will re-open on July 1st.

During the third week of February an Industrial, Health and Agricultural Exhibition was held in Laldaha village under the auspices of Sriniketan Village Welfare Department. The interest taken in the Exhibition by the villagers themselves was highly encouraging. We record our appreciation of the villagers who bore all the expenses of the Exhibition, which were not at all inconsiderable.

On March 13th evening, a general picnic was arranged at Sriniketan under the auspices of the Karmi-Sangha. It was the night previous to Dol Purnima and all the inmates of the Ashrama assembled in the lawn under the light of the nearly full moon. There were games and a camp-fire where an interesting programme of songs, recitations and comic skits was presented, after which all were treated to an excellent feast.

The Farewell function in honour of the outgoing students of Patha-Bhavana was held on March 3rd. Apart from a picnic of Patha-Bhavana students, there was also a delightful performance of the sweet little play, Sat Bhai Champa on the Library Verandah, by the girls of Patha-Bhavan.

The annual Prize Distribution of the Sriniketan Girls' M. E. School was held on March 6th under the presidentship of Prabhat Kumar Mukhopadhyaya. An interesting programme was arranged for the occasion including songs, recitations and a small playlet. S. J. Mukhopadhyaya spoke about the early days of Sriniketan and from the vivid pictures he presented of Sriniketan in the past it was quite easy for his young audience to realise the progress that had already been made.

We welcome the following persons who have recently joined Visva Bharati service :—Rampujan Tewari, who, after a gap of about a year since he left Visva-Bharati, rejoins as Upadhyaya in Hindi-Bhavana; Sudhanshu Bhushan De as Upadhyaya of Bengali in Siksha-Bhavana; Basanta Sinha as teacher of Manipuri dance in Sangit Bhavana; Dharendra Nath Sarkar as Accounts Clerk, Santiniketan Office; Ramananda Roy as Overseer, Public Health Department.

We also welcome the following persons who have been appointed in Vinaya-Bhavana :— Jaigovin Rai M. Ed. as Adhyapaka of Fundamental subjects ; and S. Srinivasan, B. Sc, Diploma in Textile Technology as Adhyapaka of Spinning and Weaving.

We congratulate Prabasjiban Choudhuri, Upadhyaya, Siksha-Bhavana, on his being awarded the Griffith Prize this year on his paper on Studies in Philosophy of Science. It may be remembered that only last year S. Chowdhuri won the Sir Ashutosh Gold Medal by writing a paper on The Aesthetic Theory of Keats.

We note with pleasure that S. Anathnath Bose, formerly Adhyapaka, Patha-Bhavana and till lately Professor-in charge of the Teachers' Training Department, Calcutta, has been appointed Principal of the Central Institute of Education, Delhi. S. Bose is a member of the Visva-Bharati Samsad. We wish him all success in his new sphere of activity.

Dr. A. B. Gupta, Chief Medical Officer, Sriniketan, has joined, on deputation, a three months' training course in Anti-malarial work in the Malaria Research Institute, Delhi. He is expected to return by the first week of May, fully equipped with up to date knowledge.

The students of Siksha Satra and Siksha Charcha Bhavana went out on their annual excursion during the third week of March. The destination chosen was Asansol, which with its collieries and other industrial activities afforded both pleasure and instructive experience to the boys. Our hearty thanks are due to the Managers and staff members of Messrs. Burn & Co Ltd and Messrs Bengal Paper Mill Ltd, for their generous help.

Pandit Rishiram, formerly Principal of Dayananda Divinity college, Lahore who had recently been to south Africa as the first lecturer under the Gandhi Tagore Lecturership Trust, Durban, addressed a meeting at China-Bhavana on March 15th. Speaking about the possibility of a real union between the East and the West, he said that it could only be effected through a spiritual alliance. Gitanjali indeed could serve as a valuable link between the peoples of the world, he said, as he had himself observed during his tours in Europe and America.

Mr. Morris Freedman, a well-known contributor to Harijan and other papers, gave a talk at Dwarik on Krishna Murti and his teachings.

On February 23rd, Dr. P. C. Bagchi delivered a highly interesting lecture at Vinaya-Bhavana on Sino Indian Cultural Relations and his impressions of a visit to the cave of the thousand Buddhas in central Asia.

On March 6th, a symposium on Education was arranged at Vinaya-Bhavana under the Presidentship of Pandit Kshitimohan Sen. S. K. George spoke on Religious Education, Sunil Chandra Sarkar on the Educational Ideals of Gurudeva, Nirmal Chandra Chatterji on Basic Education and Pandit Kshitimohan Sen on Education in Ancient India.

Sj. Jatish Basu, another of our visitors, related, at a meeting of Patha-Bhavana students on March 15th, his personal reminiscences of Netaji Subhas Chandra Bose.

'The provinces should be re-constituted on linguistic basis'—such was the subject of a debate in Bengali arranged by Siksha-Bhavan students. The debate was quite lively and the house decided in favour of the motion.

Two batches of students, boys and girls, came to Sriniketan from Baigachi Basic Training School on a training tour, during the third and last weeks of March. A seven-day programme of activities and entertainment was arranged for each of these parties.

Among visitors to Vinaya-Bhavana were the above mentioned trainees of Bengal Government Teachers' Training Centre at Baigachi; a party of graduate-apprentices from Honsdiha Basic Training Centre at Dumka; and Sri Rudrappaswami and Arunachalam of Madras Basic Education Department.

We convey our grateful thanks, though a little belated, to Messrs. Traders' Bureau, Calcutta, specially to Sj Keshab Chandra Basu, who very kindly offered free survice of a Mike during the Anniversary of Sriniketan and also to the Agrabami Bayam Samiti, Ballygunje, who gave interesting demonstrations of physical feats on the same occasion.

An exhibition was arranged at Kala-Bhavana to show paintings collected from Bundi Kalam, Rajasthan, by Sjt. Sudhansu Kumar Roy, who, we understand, intends to organise a Museum and School of Art at Bundi in near future.

The names of following office-bearers of Siksha-Bhavana Sammilani were inadvertently omitted in our previous issue : Hiru C. Shah—Speaker, Tanima Sen and Achut Pandya—Social Secretaries.

The old boys of Santiniketan, supported by some of our students, staged on the New Empire Road on March 20th, Sukumar Roy's Ha ja Pa Ra La with outstanding success. The masks designed by Ramkinkar Baij, Upadhyaya, Kala-Bhavana were very effective. Among the actors mention may be made of Tapen Neogy, Amitabha Chowdhuri, Subir Sen and Subhamay Ghose. The play was preceded by a programme of songs and dances in which Santideva Ghose, Kelu Nair and others took part.

We are glad to announce that Sjt. C. K. Sirkar, C. E. of 27, F. Gopimohan Datta Lane, Calcutta has very kindly donated 68 Volumes of books on Indian and Western art, architecture and painting. Some of them are very rare. The collection is named as "Sukumar Collection." A list of some of the important books of the said collection is given below :—

Reports of the Archaeological Survey of India. Vol. I to Vol. XI and also from 1906—1919 (Except 1910-11).

Memoirs of the archaeological Survey of India. Nos. 7, 9...15 and Progress Report of the A. S. I. western Circle, 1921. Annual Bibliography of the Kern Institute from 1928...1933. Illustrations of the Rockcut temples of India by James Fergusson : Text and the folio volume of Plates. Indian architecture by A. V. T. Iyur in three volumes. India and its native princes by Luis Russulet. Architecture in Dharwas and Mysore by Col. Taylor. Sketches and incidents of the size of Lucknow by Lt. C. H. Meham. Specimens of ancient furniture by Henry Shaw. The encyclopaedia of ornament by Henry Shaw. Details of Elizabethan architecture by Henry Shaw. The Design of Inigo Jenes, Published by William Keats.

Lastly we offer our thanks to Srijukta Kiron Kumari Datta for her kind presentation of several volumes of bound and unbound Bengali magazines, e. g. Prabasi, Bharatbarsa, Galpa-Lahari, Pushpa-patra, Manasi marmabani and Sisusathi.

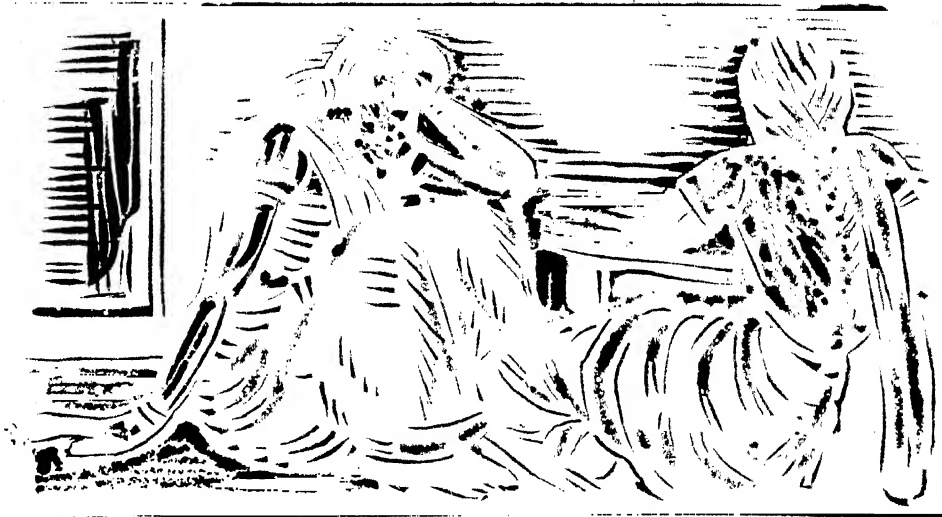
Photograph on the cover was taken at Uttarayan, Santiniketan
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VISVA-BHARATI

NEWS



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VISVA-BHARATI NEWS

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MAY—JUNE 1949

FOUR ANNAS

NAVAVARSHA AND RABINDRA JANMOTSAVA

On April 13th, the last day of the Bengali year 1355, an evening service was held at the Mandir. Pandit Kshitimohan Sen who conducted the service said that it was the privilege of man alone to be able to retrieve from the waste of time something of the past and connect it with the living present. "This indeed is a moment," he said, "when we should make a new resolve to utilise our past experience and try to emerge into an ampler kind of existence. May the blessings of the Asramaguru and other noble persons who lived and worked in the Asrama in the past descend upon us and help us fulfil our destiny."

A huge congregation of visitors and inmates of Santiniketan gathered at the Mandir next morning to attend the Navavarsha service, which also was conducted by Pandit Sen. 'Let the dawn of the New Year's Day penetrate into our souls and awaken us to our responsibilities not only as individuals but as representatives of the great race of Man. Our salvation lies in outgrowing our personal limits and merging ourselves with the universal aims of mankind.'

Shortly after this a function was held at Amrakunja to celebrate Gurudeva's eighty-ninth birthday. Pandit Sen recited Vedic verses bearing on the spiritual significance of birthday celebrations. Then followed an appropriately devised programme of songs and recitations. S. J. Atulchandra Gupta who presided over the function gave the following address :

S. J. ATULCHANDRA GUPTA'S HOMAGE

On the occasion of Rabindranath's birthday one would like to dwell on him as a Poet. Borrowing a phrase from our Indian rhetoricians, I would say he is one of the two or three or at most five great poets of the world who transcended all limits of time and clime and wrote for all peoples and all ages.

But the great crisis that faces our country and the world today naturally turns our mind more to Rabindranath's thoughts and deeds. Today the nations are set against one another in a grim contest for selfish ends and each of them is equipped with new weapons of destruction. The terrible implications of the contemporary situation are indeed apparent to everybody.

But there is another danger besides this which may be of graver consequence because it comes in the guise of a blessing. From the earliest stage of human life, majority of men have always suffered wants and privations, unable

to fulfil even their minimum requirements. To relieve them of this suffering is indeed a noble endeavour. And yet the seed of destruction may lie hidden in such apparently worthy efforts.

Men now declare with one voice all over the world that the only justification of the arts and sciences lies in their practical application in the service of man. Science is applauded in proportion to the service it has rendered. But nobody seems to admire for its own sake the amazing knowledge that led to the discovery of atomic power. We only hear people say that this power should be harnessed for human good and not for destruction. But the major portion of Science of course is theoretical knowledge against which the applied part features as a minor aspect. We are indeed undermining the pure knowledge that science provides, the joy and wonder that it brings to us.

We seem to have forgotten that there is a self in man which exceeds mere physical existence. The mental part of Science and its joy therefore fail to evoke the right response in us. Hitler's principle, 'Strength through joy', now seems to hold the day. Joy is supposed to have no innate value, it is valuable because it engenders strength. The life and works of Rabindranath constitute an emphatic protest against this mode of thought. He welcomed the application of Science to meet human requirements but denounced the kind of Science which sought nothing beyond practical effectiveness. The Poet did not fail to recognise the importance of the human body; nor did he fail to see that the ultimate purpose of man, his final fulfilment lies in the realm of knowledge and pure joy. No doubt our masses lack general knowledge suitable for practical purposes. But let us not forget that we cannot remove all the deficiency they suffer from simply by attending to their physical needs. If we know this to be true in our own case, why should we think it is otherwise with them?

We have today to turn back to Rabindranath in order that we may fully understand this. This perception of values is not so clear in the other provinces of India. There is a charge against the Bengalees that they are not practical. But the very cause that provokes this criticism has saved them from one disaster. They have a much clearer notion of the extra-physical self of man.

The responsibility of carrying this message of Rabindranath to all parts of India and the world rests on Visva-Bharati; The Visva-Bharati and the Bengalees should jointly share this burden. If we fail to do it, Rabindranath will have lived among the Bengalees in vain, Visva-Bharati will have been vainly established. The heritage which Rabindranath has bequeathed through his life, work and sadhana will have to be borne by the Bengalees and the Visva-Bharati.

On this auspicious day of his birth I pay my respectful homage to the Poet in whose life this wisdom and sadhana found such crystallised expression. I also thank you for inviting me here to take part in this function.

All who assembled to take part in the celebrations were treated to light refreshments at Bakul Bithi.

A special programme of entertainment was provided in the evening at Gourprangana where a beautifully decorated open-air stage was set up. The programme included dances demonstrating the Kathakali, Manipuri and Bharat-natyam styles. The chorus and solo songs also were enjoyable.

BAISAKHI 25th

We understand from newspaper reports that Gurudeva's birthday was celebrated all over India with spontaneous enthusiasm and devotion. It is indeed a good augury that in these days of dissension and scepticism, increasing number of people in all the provinces of India should feel drawn to Gurudeva and his idealism for light and comfort. Santiniketan had already celebrated Gurudeva's birthday on the first day of the Bengali new year. The inmates of Santiniketan kept this day by decorating their houses; and a cinema show documenting the life and environment of Santiniketan was arranged in the evening. The more notable among the various functions held in various places to celebrate Gurudeva's birthday are as follows :

Calcutta

At Senate Hall a meeting was arranged under the auspices of the All-India Rabindranath Memorial Committee on May 8th in the afternoon. A large and distinguished gathering was present. Dr. Narendranath Law, Sheriff, Calcutta, presided over the meeting. The aspects of Gurudeva's genius which Dr. Law dwelt on in his presidential address were : Gurudeva's attitude to Beauty, his thought and diction, his humanism, patriotism and cosmopolitanism. Speaking of him also as a man of action, Dr. Law said, "In the practical field of activity, the creation of the Visva-Bharati gave lasting and memorable shape to a germinal idea of world-brotherhood. Sriniketan is a living reminder of Tagore's human and scientific interest in the tasks of Rural reconstruction." Referring to Gurudeva's literature he said, "In a world full of sorrow and unhappiness, Tagore literature is a solace in grief, courage in the face of danger, inspiration in moments of weariness, and in all other circumstances, a source of strength and wisdom to the heart. It is a priceless heritage of our nation." Among other

speakers were Sj. Pramathanath Bishi and Dr. Suniti Kumar Chatterjee. Dr. Chatterjee said in the course of his speech, 'Rabindranath loved men and universal love had found expression through him in a way as in no other man. Some one has said about him that he was the most stupendous mind of modern times. This was true and it was equally true that he was in the front rank of those who were great lovers of mankind'. The proceedings commenced with the recital of Vedic verses by Pandit Bidhusekhar Shastri. Songs and recitations from Rabindranath also formed a feature of the function.

At Mahajatisadan a programme of week-long celebrations organised by the Nikhil Banga Rabindra Sahitya Sammelan was inaugurated on 8th May morning by Pandit Bidhusekhar Sastri. Meetings were arranged daily in the evening from May 8th to May 14th. The meetings were presided over by highly distinguished persons among whom were Dr. Srikumar Banerjee, Sj. Kedar Chattopadhyaya, Sj. Sureshchandra Chakravarty, Dr. Kalidas Nag, and Sj. Atul Chandra Gupta. The speakers who spoke on different aspects of Rabindranath included Dr. Bhupendranath Dutt, Pandit Kshitimohan Sen Shastri, Prabodh Sen, Sita Maitreyi Devi, Santidev Ghose, Sj. Pramathanath Bishi, Sj. Soumyendranath Tagore, Nirmal Chattopadhyaya, and Sj. Jyotirmay Roy. Well-Known artistes of Santiniketan and Calcutta took part in the musical programmes arranged on different occasions. On May 15th evening Gurudeva's dance-drama Shyama was staged under the direction of Sailajaranjan Majumdar and Balkrishna Menon.

Visva Bharati arranged a function at Vichitra Hall at Jorasanko on the morning of Baisakh 25th. A large and distinguished gathering was present. The hall was beautifully decorated and eighty-nine earthen lamps were placed near the *bedi* to mark the eighty-ninth birthday of Gurudeva. Songs chosen for the occasion were sung by Santidev Ghose, Amala Bose and others. Sj. Tapanmohan Chatterjee recited Vedic verses invoking the blessings of the Poet. Sita Indira Devi Chaudhurani who presided said that the function had a particular appropriateness because the room wherein it was held was hallowed by its intimate association with the Poet's life and the dignified but quiet manner in which it was conducted would have been appreciated by the Poet who was not fond of glamour. In the evening Baitanik arranged at Vichitra Hall a programme of selected songs and recitations with appropriate commentaries showing the Poet's attitude to his own birthday at different times.

Among other similar functions in Calcutta there was one organised by the editorial board of Jayasree at Ashutosh College. Several noted writers took part in this function and paid their tributes to the Poet, Sj. Tarashankar

Banerjee being the principal speaker. The Calcutta Branch of Santiniketan Asramik Sangha also arranged a function at S. J. Amerandra Sen's residence.

A function was held at Subhas School of Politics presided over by S. J. Sanat Kumar Chatterjee, Secretary, Bengal Provincial Forward Block ; Bharati Tamil Sangham organised a function where S. J. T. K. Ghose addressed the gathering as the Guest-in-chief and Sree Srinivasan, President of the Sangham presided.

Darjeeling

A largely-attended public meeting was held at Brahmo Samaj Hall under the presidentship of Rev. Foss Westcott, formerly Lord Bishop of India. Mr. L. G. Goddard, Rector, St. Paul's College, was the principal speaker.

Midnapore

Rabindra Smriti celebrated a week which was inaugurated on May 30th by Pandit Kshitimohan Sen. Prof. Janardan Chakravarty was one of the speakers.

Raneegunj

A function was arranged at the local Cinema Hall in the evening of May 11th. Prabhat Kumar Mukhopadhyaya, who presided, described the benefits and blessings that Rabindranath's teachings bring to the life of ordinary men and social groups. A party of Santiniketan artistes invited on the occasion entertained the big gathering with a successful programme of songs and dances.

Patna

Rabindra Parishad in collaboration with other clubs and associations organised a Tagore Week from 8th to 15th May. Among the speakers on different occasions were Pandit Kshitimohan Sen and Santidev Ghose. Rabindra Sangeet and dances were got up under the direction of Birendranath Palit and Bashant Singh respectively. Inaugurating the week-long celebrations, S. J. Srikrishna Singh, Premier, Bihar, said, "Humanity is at its crossroads and facing peril. If the world has to avert this cultural catastrophe it is incumbent on all to follow the message of Gurudeva Rabindranath and cement a bond of love, fraternity and truth among peoples of the world. Mahatma Gandhi symbolised this great philosophy in his life. He regarded Tagore as his Gurudeva and tried to preach this great gospel to the world whose soul is in anguish". Among others Sir Chandreshwar Prasad Narayan, Vice-chancellor of Patna University and Mr. Justice S. K. Das also spoke on the occasion.

Cuttack

A two day celebration of Rabindranath's birthday was held. Premier Harekrishna Mahtab, President of the celebrations committee, presided over the function. Dr. Kalidas Nag who was the Chief Guest spoke about the Poet's nationalism which was fervent but never aggressive. He was a symbol of the universal spirit, he said. The premier also paid his tribute to the Poet. Chitrangada and an Oriya version of Bisarjan were staged.

Benares

At a meeting of Rabindra Parishad Dr. Sisir Kumar Maitra, formerly Head of the Philosophy Department, Benares Hindu University, spoke on the Poet's literary genius. Among other public bodies Madhu Chakra organised a largely attended function where eminent educationists and litterateurs paid their tributes to the Poet.

Madras

A public meeting was held under the auspices of the Bengal Association. Addressing the meeting, S. B. Gopala Reddi, Finance Minister, said, "Gurudeva Rabindranath was the Purna Purusha of the Upânishads...Primarily a bard of freedom the Poet had achieved worldwide renown; and as a politician and statesman he was the spearhead of nationalism in India". Referring to Visva-Bharati he said, "In Visva-Bharati one breathed the atmosphere of world culture".

Allahabad

The most outstanding among functions arranged in the city was one held under the auspices of Rabindra Sahitya Basar. S. Justice Sankar Saran presided.

NEWS AND NOTES

We are very happy indeed to note that Pandit Jawaharlal Nehru, Prime Minister, India, has been unanimously elected President of Visva-Bharati at a meeting of Samsad held on May 2nd. It may be noted that apart from Pandit Nehru's intimate connections with Rabindranath, he had been long connected with Visva-Bharati as one of its patrons. The two former Presidents were Acharya Abanindranath and Sita Sarojini Naidu. We have no doubt that Visva-Bharati will be able to solve many of its problems, financial and organisational, under Pandit Nehru's leadership.

The birthday anniversary of Deenabandhu Andrews is the date chosen by Visva-Bharati for paying homage to the memory of that noble friend of Santiniketan and of all humanity. His death anniversary, however, was observed at a Mandir service held on April 6th. Pandit Kshitimohan Sen who conducted the service, traced in brief the life-story of Andrews and the manner in which he got intimately associated with Gurudeva and Santiniketan. "He had made Santiniketan his home in 1914", said Pandit Sen, "and yet he could never be at rest. The moment a call of distress or disaster reached him, he would leave everything behind and rush to the spot to offer his services. He was a very distinguished scholar in Greek and the greatest sacrifice he made in the service of stricken and oppressed humanity was that of his scholastic interests..... Whenever Gurudeva was to pay a visit to a new place, Andrews would lovingly undertake to go there before him and keep things ready for the proposed visit. This he did on the occasion of Gurudeva's visit to China. In 1940, when Gurudeva was lying very ill, Andrews remarked that he would perhaps no longer be required to arrange things for Gurudeva's visit anywhere in this world ; but he might still be of some service to the Poet by reaching the world hereafter before the Poet and arranging there a good reception for him. How prophetic was this utterance. He died shortly afterwards in Calcutta and there can be no doubt that he gave Gurudeva a splendid welcome when he departed this life".

A memorial service was arranged at the graveside of Andrews in the Lower Circular Road cemetery in Calcutta, Admirers of C. F. Andrews including Visva-Bharati ex-students and members of staff assembled there in the morning of April 5th to pay their homage to his memory. Sj. Kedar Nath Chatterjee, Sj. Tapan Mohan Chattopadhyay and Sj. Pulin Behari Sen, representing the citizens of Calcutta, the Visva-Bharati and its ex-students respectively placed wreaths and garlands on the graveside in loving reverence. Sj. Bilash Mukherjee conducted the service. A public meeting was held that evening at Students' Hall with Dr. Kalidas Nag as President.

Santiniketan was in the grip of a severe hailstorm which started at about 5 P. M. on May 2nd and continued for nearly two hours. The hailstones were unusually big in size and abundant. Up to nearly the end of May the weather continued to be cool, leading one to expect the coolest summer ever known at Santiniketan. The last several days however were quite hot.

Adhyaksha Anil K. Chanda represented the Visva-Bharati on the National Commission in connection with the UNESCO. The inaugural session was held in Delhi on the 9th and 10th of April. We are glad to note that S. Chanda was appointed Rapporteur of the Cultural Sub-committee of the above Commission.

Rathindranath Tagore, Karma-Sachiva, arrived in Calcutta on April 12th from Delhi and is at present convalescing there.

A meeting of the Leather Sub-committee of the All-India Cottage Industries Board of the Govt. of India was held at Santiniketan on April 30th under the presidentship of Rai Bahadur B. M. Das.

One Company of the new National Cadet Corps Battalion to be raised in West-Bengal during 1949 has been allotted to the Visva-Bharati. The Officers are being selected for training.

On the eve of the vacation the students of Vinaya-Bhavan gave an interesting demonstration of shadow-play showing how Kesar Khan, the Pathan, was entrapped by a Rajput queen, as depicted in one of Gurudeva's story-poems.

A recitation competition open to all students of Santiniketan was arranged by the literary secretaries of the Siksha-Bhavan Sammelani, a few days before the vacation. The entrants, both junior and senior were many in number, so that the competition had to be held on two successive evenings. Sunil Chandra Sarkar presided at the first day's meeting and Prabodh Chandra Sen at the second. The following competitors, judged to be the best in their respective groups were awarded book-prizes.

Group A : Supriya Roy, Purabi Datta and Prabhati Datta ; also Gita Roy and Atindra Datta (Special Prize).

Group B : Supurna Sen, Alokanda Das Gupta and Sumiti Mukherjee ;

Group C : Kalyan Bannerjee, Supriya Deb, Amita Sarkar and Amita Chatterjee ; also Jharna Mukherjee and Indira (Special Prize).

We congratulate A. Perumal on his having completed the construction of the statue of a Konaraka elephant on the west of the Asrama play-ground. The pleasing figure of the elephant that attracts spectators, specially children, may be said to have recompensed the months of labour that S. Perumal expended on it.

We congratulate the students and teachers of Kala-Bhavana on the completion of the fresco-work they had undertaken on the walls of the Kala-Bhavana Museum and Kala-Bhavana 'Boys' Dormitory. The students who executed the paintings so successfully deserve high praise indeed.

We welcome Kripal Singh Sekhawat, an ex-student of Kala-Bhavana, who has been temporarily appointed as an assistant teacher in that department.

A stone-image of Visnu, weighing about 3 mds, of the eleventh century, has been collected from Harinarayanpur (Holanpur), P. S. Bagnan, Dist. Howrah and presented to Kala-Bhavana Museum by S. Ajoykumar Mitra, an ex-employee of Visva-Bharati. We record our grateful thanks to S. Mitra.

Four exhibitions of paintings were arranged at Havell Hall, Kala-Bhavana from the end of March till the beginning of the Summer vacation. Three of these showed the art and craft-works of Kala-Bhavana students. Another exhibition showed 128 water-colour paintings by Prahlad Dhond and Chandresh Saxena of Vinaya-Bhavana.

Eleven pictures by Kala-Bhavana students were sent to Patna for the Rabindra Saptaha exhibition.

We congratulate Srimati Kamala Chowdhury (nee Kapur) ex. Siksha-Bhavana who obtained Ph. D of the Michigan University on her thesis on Psychology.

An informal meeting of the ex-students, ex-members of the staff and members of the Visva-Bharati residing in Delhi was held on the 10th April at 10, Hailey Road to discuss the possibility of forming a permanent organisation there. An ad hoc Committee was formed with Sj. Shyamaprasad Mukherji as the President, Srimati Indira Gandhi as the treasurer and Sj. V. R. Chitra and Prof. Khagendranath Bhattacharya as the Joint Secretaries. Sjta. Pratima Tagore declared a donation of Rs. 50/- for initial expenses.

The annual Prize Distribution Ceremony of the Albandha School was held on the 15th April. Sj. Apurva Kumar Chanda, Addl. Secretary, Education Dept. Govt. of West-Bengal presided. The formal opening of the pukka house in the memory of late Kalimohan Ghosh for the Health Society was performed by Dr. D. M. Sen on the same day. The Addl. Secretary declared a lump grant of Rs. 500/- from the Govt. during the current year for the School. Sj. Bankim Chakravarti, Manager, Dhaldhum Raj, promised a donation of Rs. 300/- for the School and the Health Society at Albandha. A list of donors is given below :

Sudhindra Dutta Rs. 100/- . Satyaban Roy Rs. 100/- . Taraknath Mukherjee Rs. 200/- . Rahul Chatterjee Rs. 100/- . Mrs. A. Moitra Rs. 250/- . M. Patel Rs. 101/- . Mrs. Parul Sen Rs. 125/- . Sagarimoy Ghose Rs. 50/- . Anonymous—Rs. 15/- . Visva-Bharati Rs. 500/- . District Collector, Birbhum Rs. 500/- .
Total : Rs. 2,041/- .

We understand that the Agriculture Department at Sriniketan has started an Entomological Section mainly to investigate local crop pests and fungus disease. It is obvious that this type of work will be of great usefulness to the Farm as well as to the neighbouring rural population. We wish all success to this new venture, one of the very first of its kind to be started in West Bengal.

We are glad to report that the Education Department of West Bengal Government has sanctioned a capital grant of Rs. 5000/- for Adult (social) Education work to Sriniketan. In pursuance of the scheme for Adult Education, four camps, each of a week's duration, have been organised for work in the four villages : Laldaha, Albandha, Adityapur and Sitapur. These camps are intended to serve a two-fold purpose : to impart literacy and education to adults and to train up workers for the spread of Adult Education.

We are glad to learn that the Goalpara Health Society which was serving till recently only the village Goalpara has now extended its activities to the neighbouring villages and has become a full-fledged Society with 200 members and qualified medical officers of its own. The growth of this Society is mainly due to the efforts of Dr. Sachindra Mukherjee, whose generous and continued help to the Society has been responsible for the growth of the spirit of self-help and health consciousness among the members of the Society. We record here our appreciation of Dr. Mukherjee's selfless work.

Kedareswar Guha who had for many years been in charge of the Agriculture Department at Sriniketan has now retired on superannuation. We record our appreciation of his long and devoted service. Happily S. Guha has been appointed at Sriniketan after his retirement as a Special Officer for 6 months during which he is to write a report of the Agriculture Department on the basis of his personal experience.

We convey our grateful thanks to Dr. D. M. Bose, who has kindly presented a microscope to Patha-Bhavana.

We note with pleasure that the Santiniketan Press has been able to purchase a new flat-bed printing machine, which has already been installed in the Press building. We think the heavy cost involved is quite justified and hope that the Press, now adequately equipped, will show considerable improvement in the quality and volume of its work.

The following were elected members of the Visva-Bharati from November 1948 to February 1949.

Ordinary Members

Lal Gopal Ghatak, Mrs. Santi Roy, Jatindranath Set, Bhupendra Kumar Mukherjee, Anil Kumar Datta, Sm. Bhabani Das Gupta, Hiranmaya Deb-Chaudhuri, Kishori Mohan De, Saurindranath Basu Sarbadhikari, Jnanendranath Ghose, Bholanath Aich, Subir Tagore, Nalin Krishna Deb, Mrs. Phulrenu Guha, Gobindopado Roy Chowdhury, Biswanath Paul, Khagendranath Chatterjee, Sudhansu Kr. SenGupta, Monindranath Das, Monindra Mitra, Sm Lila Sinha.

Krishna Chandra Sarbadhikari, Satchidananda Mukherjee, Charitrakumar

Chatterjee, Sitangsukumar Das Gupta, Kshemendranath Tagore, Bhupen Mukherjee, Narayan Das Banerjee, Ganeshchandra Sarkar.

S. Srinivasan, Bhabatosh Dutt, Chittaranjan Chowdhury, Amiyakumar Das Gupta, Bhusanchandra Maity, Santinidhan Roy, Indu Bhusan Roy, Bhupendranath Chowdhury, Santoshkumar Ghose, Jaigovind Rai, Mrs. Mina Sen, Rabindranath Sen, Ajoykumar Basu, Niranjan Sen, Sukumar Mukherjee, Nripendrakrishna Saha, Laksmiswar Sinha, Haridas Majumdar, Akshoykumar Saha, Hirubhai Chhotalal Shah, Dr. Lal C. Verman.

Transfer from ordinary to life membership.

Mrs. Bina Dey, Phanibhusan Das, Monilal Atta, Radha Mohan Bhattacharya, Snehansu Kanto Acharya, Jyoti Prakash Sarkar, Dhirananda Roy.

Life Members

Rao Narayan Singh, Kshitish Chandra Neogy, P. B. Mukherjee.

Erratum

The list of Visva-Bharati members published in the issue for October and November was mistakenly stated to have been elected during June and July, 1948. They were elected during August and September 1948.



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MAHATMA MEMORIAL NUMBER

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